GODLY Priuate Prayers, for Houſholders to meditate vpon, and to ſay in their Families.

Made by Maiſter Edward Dering: ſometime Reader of the Diuinitie Lecture in Paules

Marke. 11. 24.

Whatſoeuer yee deſire when you pray, beleeue that you ſhall haue it, and it ſhall be done vnto you.

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Godlie priuate prayers, for Houſholders to be ſayde in theyr families.

A prayer contayning the effect of the Houſholders Catechiſme.

ALmightie GOD and moſt mercifull Father, I ſee in thy bleſſed Lawes, and cõmaundements, the greatnes of my ſins and wickednes: yea, I ſee. O Lord my God, the whole courſe of my life

to

to be almost nothing else, but a con=
tinuall breaking of thy holy lawes
and cõmaundements. The thoughts
of my hart (eyther in vanitie, or else
open wickednes) are in number in=
finite, dayly in the aboundance of
them, causing my mouth to speake,
and my body to execute, and do con=
trary to thy holy will. And againe
(O Lorde) I see thy heaue wrath,
vengeance, and iudgement against
sinne to be intollerable, that euen the
least wicked thought & most secrete
cogitation of my hart, procureth thy
heaue wrath, and euerlasting curse,
the torments of hell and euerlasting
fire, euen although I had but once
in all my life broke any of thy com=
maundements, so much as once in
thought. And I knowe (O Lorde
God) that thou art true and iust,
and canst not abide sinne and wic=
kednes, but wilt iustly punish euery
sinne,

nine, euen with the selfe same tor-
ments of hell, which thy iustice hath
appointed, euen for euery sinne.
This O Lord my God, throweth
me downe, and euen amazeth mee so
that I knowe not what to doe. I
looke into my selfe, viewing mine
owne power, whether I am able to
ouercome thys punishment of my
sinne or no: and I see that all euen
the most exquisite punishment which
I can deuise to my selfe, in whipping
of my body as long as I liue, wea-
ring haire-cloath, pyning my selfe
with fasting, or any other payne, I
see, I see (O Lord) that all this pu-
nishment is not sufficient for one of
my least sinnes, because it deserueth
euen the euerlasting paines of hell.
I looke to heauen, I see there is no
Saint, nor Angell, able to abide,
and ouercome thys punishment of
sinne: I looke to men in this world,
euen

euen to the Popes treasure, that wicked man of sinne, and I see that neyther his masse nor purgatory, pilgrimage, pardons, penaunce, satisfactions, nor any of such like wicked stuffe, alas I see they are nothing for the satisfying for one of my least wicked thoughts, seeing the punishment is due by the iust decree and sentence, thy euerlasting curse. Wherfore I am driuen out from my selfe and all that I can doo, to seeke thys punishment discharged other-where, or else to quaile vnder the burthen. I see there is no helpe for me in Angels, Saints, nor mortall men, but only in that perfect man Christ Iesus thy deere Sonne in whom I see the full punishment of my sin wholy payd, satisfied, discharged, and ouercome: death vanquished, the paynes of hell in victory swallowed vp, thy curse satisfied, and the eternitie of the

punish-

ng power) ouer-reached. This I (O Lorde) by the eyes of fayth, ing through thy holy spirit, who- assured, that all the whole punish- ent of sinne payde by my Sauiour hrist, is not onely payde for other ien, but euen also for mee and my nne. This assurance of my fayth cing thine onely worke in me, I be- ech thee in mercy to strengthen and ncrease, for I feele it often full of waueryng and doubting. Graunt hat I may daily more and more in ny soule and conscience, feele my selfe nit and grafted into the body of thy onne, whereby I may be assured, hat whatsoeuer he hath done, per- aineth to mee, and is fully and who- lie mine: that I may through the po- wer of his death, feele daily sinne die in mee, and through the power of his resurrection feele my selfe risen from

sinne,

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my hart all things, which be contra
ric to thy will and pleasure: that
uen in this life I may still looke fo
his endlesse ioy and felilitie, vsing th
things of this world, as though
vsed them not, till that good tim
that it shall please thee to call mee t
thine euerlasting kingdome of glor
there to raigne with my Lorde
and Sauiour Iesus Christ
for euer and euer.
Amen.

¶ A prayer vpon the Lords Prayer.

The first petition.

¶ *Our Father which art in heauen.*

O Most mighty Lord and eternall GOD, which hast by thy deere sonne Christ Iesu our Lorde and Sauiour, reconciled vnto thy selfe all things in heauen and earth, and in him hast made an euerlasting bonde and couenaunt with vs thy faithfull children, that thou wilt not onely be our God, but also our most louing and mercifull Father, whereof as a pledge thou hast giuen vs thy holy spirit of adoption, whereby we may with boldnes and full trust and confidence come to thee by harty prayer, as vnto [illegible]ing and

mercifull Father, being assured tha
thou wilt not deny vs any thin
which thou knowest shall be exped
ent for vs: graunt we beseech th
(deere Father) that we being full
perswaded in our harts of this th
fatherly loue and affection towar
vs, may be stirred vp to make ou
petitions with such an affection, ar
dent desire, loue and reuerence to th
Maiesty, that our minds be not car
ried away with by-thoughts, cre
ping in, but without all wandring
may bee fully bent and attentiue t
the thing we aske, and fully stayd
vpon thy mercifull and iust protec
tion.

¶ *Hallowed be thy name.*

WE then beseech thee (deere Fa-
ther) that thou wilt strengthen
our

our harts with thy holy spirit, that considering thou hast made al things for the glory of thy name, so we may in all our doings, enterprices, counsels, and purposes, chiefely aboue all things seeke thy glory: that we may fully acknowledge thee not only the Author of all things, but the ruler, guider, and gouernour of al things, both in heauen and earth: that wee neuer deminish thy incomprehensible glory, by attributing vnto our selues any power, strength, or ability to doo, will, or thinke that which is good: but from our harts wee may acknowledge al our goodnes to come from thee, yeelding for the same continually prayse and thanksgiuing to thy glorious name: that we neuer by distrusting thy mercifull prouidence, dishonour thy name, but that euen in our greatest distres wee may put our full confidence in thee, not

looking vpon our weakines, but stay-
ing vpon thy power and promises,
by harty prayer flæing vnto thee our
onely refuge: that our whole life
may be so framed according to thy
holy will in all poynts, that thy glo-
rious name in vs may be sanctified,
and that wee be not an occasion that
thy holy name be blasphemed throgh
our wicked life and conuersation.

The second petition.

¶ Thy kingdome come.

LEt thy kiingdome, (most mercifull
Father) appeare, and manifestly
be declared in all the worlde, but e-
specially amongst thy Church, and
faythfull flocke: declare thy selfe
Lord and King ouer them, ruling
them by the scepter of thy holy word,
and force of thy holy spirit. Encrease
the

the number of faithfull pastors and Preachers among the people: bleſſe their labours, to the increaſe of thy kingdome of thy deere ſonne Jeſus Chriſt, and to the deſtruction of the kingdome of Sathan and Antichriſt. Suppreſſe the rage of the enemies, that they may knowe that thou (O Lord) doſt raigne in all ages, to the behoofe of thy Church, and terrour of thine enemies. Graunt theſe mercies good Lord, not only to the whole Church in generall, but eſpecially to euery one of vs thy children particulerly, graunt that we may effectually feele the force of thy kingdome in our harts. Beare downe in vs our old corrupt Adam, with all finfull delights, thoughts, motions, and deſires: and renew in vs day by day our ſpirituall and inward man, that wee may be wholy bent to delight, thinke, deſire, and doe theſe

thinges which be acceptable in thy sight.

The third petition.

¶ Thy will be done in earth as it is in heauen.

FRame our harts (good Lord) with such humble obedience to thy holy will, that we may be hartily well content with whatsoeuer it pleaseth thy goodnes to lay vpon vs: that we neuer cease in our miseries, but continually call vpon thee by hartie prayers, although we feele no release at all, yet that stil patiently we may abide, and quietly waite for thy good leysure and appoynted time of deliuerance, when thou knowest it shall be most expedient for vs.

The

¶ Giue vs this day our dayly bread.

GRaunt vs, deere Father, that all our counsels, studies, labours, and endeuours, beeing by thy holie spirit guided and framed, wee may euery one in that vocation in which thou hast placed him, so faithfullie trauaile to the discharging of our consciences, and edifying of thy Church: that our account may bee founde acceptable before thy throne and iudgement seate. So blesse our labours and trauailes, that we may haue sufficient for the preseruing of this present life, and be content with those benefites which thou shalt bestow vpon vs, whether they be many or fewe, acknowledging them to

be receaued of thee: not greedily to care for them, or vainely to delight in them, but thankfully esteeme of them as thy benefits bestowed vpon vs, and as faithfull Stewards moderately to vse them, to the releefe of our brethren, and the discharge of our consciences.

The fift petition.

¶ *Forgiue vs our trespasses as wee forgiue them that trespasse against vs.*

¶ Increase in vs (good Lorde) the gift of faith, that wee may daylie more and more in our soules & consciences be assured that our sinnes be defaced, cleane blotted out, and couered with the full, perfect and sufficient sacrifice of thy deere sonne Iesu our Lord and Sauiour

once

once made for vs: that we are vnited, knit, and made one body with him, partakers of his righteousnes, iustification,, and holinesse, and euen fellow heires with him of euerlasting life: that we may vnfainedly from the bottome of our harts loue thee for this thine vnspeakeable goodnes and mercy: forgiuing frō our hartes our brethren which doe offende vs, pray for them, loue, cherish, and comfort them as fellow members all of one body, with perfect naturall loue and compassion linked together to our head Christ Iesus.

The sixt petition.

¶ Leade vs not into temptation.

¶ Strengthen vs, good Lorde, with thy holy spirit, that wee be not ouercome with the subtile suggestions

ons

vaine and vnfull motions of Sathan the deuill: hold vp vs with thy mercifull hand, that we sleepe not in sin, that we be not drawne away with the wicked worlde, nor the intycements of the flesh, to delight in wickednes: but so arme vs with thy mighty power, that we may stronglye abide all the assaultes and subtile slightes of our ghostly enemie, and sincerely to walke before thy face, both in prosperitie and aduersitie, to thy honour and glory, the health of our soules, and profite of thy Church, through Iesus Christ our onely Lord and Sauiour.

Amen.

¶ The

¶ The Lords Prayer more at large.

The first peticion.

¶ *Our Father which art in heauen.*

O Most mighty and eternal God, who of thine infinite loue to mankinde, hast giuen vs thine owne eternall Sonne Christ Iesu our Lord, to be made man for vs, in the similitude of sinfull flesh, to become flesh of our flesh, bone of our bones, in all thinges like vnto vs, sinne onely excepted: who being thy true and naturall sonne, hath made vs with him, sonnes, chyldren, and heires to thee our most merciful Father,

ther, giuing vnto vs by grace, that which is his by nature: And by his due, alone, once suffered, sufficient sacrifice, hath payd the raunsome of our sinnes before thy diuine Maiestie, to satisfie thy iustice vpon sinfull flesh. Which debt being payd for vs, hee hath brought vs in fauour with thee, so that we may now with boldnes and trust come to thee as vnto our most mercifull and loving father, with full assurance, that as thy loue is so much greater and more excellent toward vs, then all loue of earthly Parents toward their children, as thou passest all men in goodnes and mercy, so thou wilt deny vs nothing which shall be expedient for vs. So that although all the fathers which are in earth, hauing shaken off all feeling of fatherly naturalnes, would forsake their children: yet thou wouldest neuer forsake vs,

be-

because thou canst not deny thy selfe. Who promisest, that if earthly fathers being euill, can giue good gifts to their children: howe much more wilt thou our heauenly Father, being altogether goodnes it selfe, giue good things to them that aske in thy sonnes name? And that although a Mother should forsake her children, yet wilt thou not forsake vs thy children, whom thou hast before the beginning of the world in thy deare sonne Jesu Christ, chosen to be thy children & heires with him of thine immortall kingdome. Wherof that wee in our selues might be sure and certaine, and out of all doubt that wee are the children and heires of euerlasting life: thou hast giuen into our harts thy holy spirit, as a true pledge & earnest of our inheritance, which spirit doth assure our spirits that wee are thy children, and

therfore cryeth in our hearts, Abba Father.

¶ *Halloued be thy name.*

WEe therefore as thy deere chyldren, raunsomed and bought by thy deere sonne, flee to thee our most louing and mercifull Father, who in goodnes art infinite, in mercy aboundant, in substance incomprehensible, in immortalitie euerlasting: who by thy mightie power and singuler prouidence rulest all things, according to thy heauenly wisedome: beseeching thee for thy deere sonne Christ Iesus his sake, that as thou hast sufficiently sette foorth thy glorious Name in making the whole world, heauen, earth, and all things therein contained: so wee may in beholding & viewing thy creatures the workes

of

of thine handes, be lifted vp to thee our Lord God the creatour and maker, and in them, glorifie thy holie Name, acknowledging in them thy singuler goodnes and loue towardes man, for whose vse thou hast created all things both in heauen and earth: and that we may for the same, euen from the bottome of our harts, yeeld due honour, prayse, and thanksgiuing to thee (deere Father) all the dayes of our life. Graunt most mercifull Father, that wee may in hart and minde be fully assured, that thou by thy heauenly prouidence rulest and guidest all things in heauen and earth, so that nothing in the whole world commeth to passe, but according to thine appoyntment: that thou guidest and framest the affaires and doings of men, that thou hast euen their harts and all their powers in thy mercifull hand, to turne them

which

which way so euer it seemeth best to thy godly wisedome: so that whether wee be in prosperity or aduersitie, wee may acknowledge both of them to be thy worke in vs, and therefore bee no lesse thankefull for sickness then for health: for sorrowe the for comfort: for a troubled mind, then for a quiet: for imprisonment, and banishment, then for liberty, especially seeing wee know that thou turnest them all (seeme they neuer so sharpe) to the comfort and commoditie of thy children which feare thee: and that in all things which shal befall vnto vs, whether they be grieuous or ioyous, prosperity or aduersity, life or death, thy holy name may be sanctified in vs by yeelding due and continuall prayse & thanksgiuing to thy eternall Maiestie: that wee neuer cease to put our full trust and confidence in thy mercy, who

has

hast promised to bee our defender, buckler, and shielde, to kepe vs as the apple of thine eye, to deliuer vs when wee call vppon thee, to open when wee knocke, to giue when we aske: that wee knowing our owne weakenesse, that of our selues wee haue no power or strength to doo no not so much as to will that which is good, we may acknowledge all our strength, comfort, ioy, faith, loue, hope and confidence to be thine onely gift and worke in vs. And for the same, and the increase of the same, for all thy benefits in vs, whereof wee feele our selues destitute, we may constantly flie vnto thee by harty prayer, requiring the same at thy mercifull hand. And hauing felt thy mercifull dealing towards vs, wee may alway to the end of our life continue thankfull to thy blessed name: that wee neuer speake or thinke of

thee (O Lord God) without high reuerence and obedient feare vnto thy glorious name.

The second petition.

¶ Thy kingdome come.

AND that thy kingdome (O Lord) may more gloriouslie shyne amongst men, subdue the harts of the people to be obedient to thy word. Lighten all Nations with thy glorious Gospell: rayse vp taythful Ministers of thy word, abundantly in euery place, who with pure and perfect zeale in true knowledge, may feede the hungry soules with the foode of life. Lighten the harts of the children, whom yet thou hast not called to the feeling of thy mercies in thy sonne reuealed. Beate down the fury and rage of the kingdom

of Sathan and Antichrist with all tyrants, who shew their vtter malice and furie against thy seede and faithfull flock. Confound their deuises, suppresse their pride, and so strengthen all thy true & faythfull seruants against their rage, that they may haue true wisedome to confounde their enemies, and stedfast constancie to confesse the truth of thy glorious Gospell euen to the death. And that euery one of vs may feele the force of this thy kingdome particularly in our selues, we beseech thee kill in vs, by thy holy Spirit, all wicked delights of sinne, and vanities of this world.

Mortifie in vs our earthly & carnall affections, and graunt that we may haue our full delight and pleasure in thee our heauenly father, and in thy Son Christ Iesus our Lord and Sauiour, and reuerently cle-

place thy holy word, that our soules
may be comforted therein, and our
fayth thereby confirmed. Lighten
our understanding, that wee may in
thy holy word learne, and in hart be
fully assured, that thou art our most
mercifull Father: and thy deare son
our Lord and Saviour.

Beate downe in vs all sinfull mo-
tions of the aduersarie, which doo re-
bell against thy holy Spirit, and set-
tle and frame our mindes by thy ho-
ly spirit in vs, that all rebellion in
our flesh being killed, we may quiet-
ly fayth stayed mindes and consci-
ences set our full ioy, comfort, and con-
solation in heauenly thinges, walk-
ing before thee in sincerity of minde,
put our whole trust and confidence
in thee, rest and quiet our selues
wholy in thy mighty protection and
prouidence.

¶ Thy

The third petition.

¶ *Thy will be doone in earth, as it is in heauen.*

AND forasmuch (O Lord God) as of our selues wee be nothing but stubbornnesse and rebellion, wee beseech thee deere Father) that as thine Angelles in heauen doe willingly obey thy will without resistance, so wee thy children in earth, (all stubbernesse and peruersnes by thy holy spirit, in vs being vtterly extinguished and quenched) we may willingly submit our selues, resigne and yeilde our whole affections to thee, O Lorde, to be gouerned after thy blessed and heauenly will. That wee may feele in our selues, no other motion of desire, then a meete consent to thy holy will, that whatsoeuer af-

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place thy holy word, that our soules may be comforted therein, and our fayth thereby confirmed. Lighten our understanding, that wee may in thy holy word learne, and in hart be fully assured, that thou art our most mercifull Father: and thy deere sonne our Lord and Saviour.

Beate downe in us all sinfull motions of the adversarie, which do rebell against thy holy Spirit, and settle and frame our mindes by thy holy spirit in us, that all rebellion in our flesh being killed, we may quietly with stayed mindes and consciences, set our full joy, comfort, and consolation in heavenly things, walking before thee in sincerity of mindes, put our whole trust and confidence in thee, rest and quiet our selves wholy in thy mighty protection and providence.

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fection in vs fight against thy holy will, thou wilt vtterly make them voyd. That we neuer wil any thing of our selues, but that thy holy spi=rit in vs may gouerne our harts, by whom inwardly being taught, wee may learne to loue, embrace, and take comfort in those thinges that please thee, and to hate those thinges that displease thee.

That our harts, mindes, & wills, beeing wholy subdued to thy most blessed will, wee may willingly be cõtent with that estate of life, which it pleaseth thy goodnes to exercise vs withall in this world, whether it be in aduersity or prosperity, in sickines or health, in ignominy or glory, in quietnesse or trouble, in sorrowe or gladnes. Graunt vs, deere Father, this willing and patient minde, that euen in our greatest distresse, wee may be content with thy good will,

and

and not to murmure or grudge a-
gainst thy Maiestie, knowing that
thou wilt lay nothing vpon vs, but
that which shall turne to our good-
nesse or profit. And that we may pa-
tiently abide whatsoeuer it shal plese
thee to lay vpon vs: that wee be as-
sured in our hearts, that thou wilt
not lay more vnto vs, then thou wilt
giue vs strength to beare, and euen
in our greatest afflictions, wilt finde
away for our deliuerance, and that
thy power and strength is more
fully declared, when wee feele our
selues vtterly voyde of all strength,
and see no way of deliuerance: that
wee may in our most greeuous as-
saults, conflicts, & anguish of minde,
submit our selues wholy to thy bles-
sed will, and looke for our deliue-
rance at thy hand, when thou know-
est it shall be most expedient for vs,
and most for thy glory, leauing the

time

time and meane of deliuerance to thy good will and pleasure, and that in the meane time, we neuer cease but call vpon thee, by harty prayers continually as thou hast commaunded, vntill such time as thou shalt heare our petitions. And although after many and sundry callings vpon thee thou seeme not to regard vs: but rather deale more extreamely with vs, yet notwithstanding, strenthen vs so with perseuerance in prayer, that wee faint not, but still continue in prayer, being assured, that although we feele our selues nothing released, yet we may quiet our selues herein, that wee as thy children haue layde our complaynts, greefes & sorrowes in the bosome of thee our heauenly Father, who wilt as a louing Father, when he seeth it most conuenient, helpe vs. And although thou seeme nothing to grant our requests,

yet

yet we honour thee in calling vpon thy Name: seeing thou doest accept it as a most cheefe honour, to be called vpon in the day of trouble.

The fourth petition.

Giue vs this day our daylie bread.

And forasmuch (deere Father) as thou dost by thy mightie power, nourish, feede, sustaine, preserue, and maintayne all liuing creatures, yea, euen the very young foules and beastes, we beseech thee to fende vnto vs thy children, (ouer whom thou hast a more speciall care) all thinges necessary for this our present life: that we hauing sufficient, may leade euery one in our calling, in sincerity and pure holinesse before thy face, acknowledging all our benefits of ri-

ches,

thes, health, wealth, meate, drinke, apparell, and all our substance to be thy meere gifts, bestowed vpon vs, and deliuered vnto vs from thine hands: that we be not drawne from thee, through setting our mindes too much vpon them, but so moderately vse them, as thy benefites for a time bestowed vppon vs, knowing that thou wilt at our handes require an account how we haue vsed them.

That wee doe not carefully gape or seeke after them, but discretly to thy glory vse them, acknowledging in them thy goodnes and liberality towards vs. And seeing (most mercifull Father) that it is not our trauell, labour, paines, study, or endeuour which is able to gette vs our liuing, but only in so much as it pleaseth thy goodnesse to blesse and prosper them: wee beseech thee, that if through our great trauaile and paines,

paines, wee be yet still poore, and in meane estate, that thou wilt giue vs a contented hart, knowing that thereby thou lettest vs vnderstand, that it is thy good will and pleasure, so to keepe vs vnder, that wee more effectually may giue our selues to serue thee. Or if it be thy will & pleasure, more aboundantly to blesse vs and our trauaile, to send vs abounndance of all thinges, wee beseech thee deere Father, giue vs a thankfull heart to acknowledge them to bee thy good gifts: & frame our harts with such liberality, that we may be contented to distribute them according to the necessitie of thy children, beeing assured that thou hast to this ende made vs stewards ouer them, that thou mayst at his hands require much, on whom thou hast bestowed much: so that we hauing the due estimation of thy benefittes which wee ought to

haue,

hand, may both reuerence thy good-nesse in thy benefits, and supply the want of our brethren, to the releefe of their necessity, and furtherance of thy glory.

The fift petition.

¶ *Forgiue vs our trespasses, as wee forgiue them that trespasse against vs.*

AND whereas (most mercifull Father) thy Sonne our Lorde and Sauiour Christ Iesus, hath in our nature payde the raunsome and debt of all our sinnes, which wee haue from the beginning of our life committed, and do daily commit, we beseech thy gracious goodnesse, that thou wilt by thy holy Spirit in our hearts, assure our soules and con-

sciences,

sciences with a liuely fayth, that by that same one alone sufficient sacrifice, the punishment of our sinnes is payd, thy wrath appeased, and thy iustice satisfied, whereby our consciences may be quieted, and let at peace with thee our merciful Father and God.

Let vs (deere Father) fele in our soules and consciences, that wee are vnited and knit to thy deere son Iesus Christ, and made one body with him, and heires with him of euerlasting glory, so coupled and ioyned with him, that wee are members of his body, so that whatsoeuer he hath done in his body, we may be assured that it is ours: that his righteousnes is our righteousnes, his sanctification & holines is ours: the curse, condemnation and death which he suffered, is the same curse, condemnation, and death due for our sinnes:

that

that we knowing that our sinnes be doone away, & cleane forgotten and forgiuen by thy mercifull loue and goodnesse declared, in offering vp thy sonne to death for vs, wee may bee driuen to loue thee vnfainedly from the bottome of our harts, for thys thine vnspeakeable loue. And consi-dering that thou hast in mercy par-doned so many our haynous offen-ces, we may gladly be moued to for-giue one another their offences, and put out of our hart all rancor, ma-lice, and hatred toward our brethe-ren, knowing that we are all mem-bers of one body Christ our Saui-our: that so surely as wee haue for-giuen them that offend vs, wee may be so certainly assured that our mer-cifull Father, hath forgiuen vs, like as we haue forgiuen our brethren.

¶ Leade

The sixt petition.

¶ *Lead vs not into temptation, but deliuer vs from euill.*

AND forasmuch (most heauenly father) as wee of our selues be feeble, fraile, and weake, and haue a strong and subtile aduersarie sathan the deuill, who goeth about continually like a roaring Lyon, seeking whom hee may deuoure: wee beseech thee strengthen vs by thy holy spirit, that wee may withstand his subtile suggestions, and motions: hold thou vs by thy mercifull hand, and keepe vs alwayes in thy safegard and protection, that we be not ouercome in the mighty assaults of our aduersarie. And forasmuch as he often vseth euer our owne flesh armed against vs, to conquer vs, we beseech

beseech thee, deare Father, mortifie, subdue, and kill in our flesh all subtile suggestions, and sinfull motions of Sathan, that wee yeeld not our selues as slaues thereunto, but continually fight against them, and bring them into subiection of the Spirite. Graunt vnto vs (deare Father) that we may not be drawne through the subtile and sinfull tormentes of Sathan, to haue our delight & pleasure in the vanities of this present worlde, but by thy grace, might, and power, may so in the prosperity of this life bee vpholden, that our mindes with full ioy and comfort, may be lifted vp to our perfect consolation in our Lorde and Sauior Christ, and in him take our full and perfect ioy and consolation, so that no vaine delight of this worlde put vs from the same, neither any sharpe aduersity, as pouerty, misery, or calamity, through the malice

of

of the deuill, driue vs to despayre of thy mercifull goodnes towards vs: but alwayes being through thy heauenly grace and assistance defended, we may be fully and perfectly armed against all the subtile intrappings of Sathan, and rest wholy in thy mercifull defence and ayde. For thou hast (O Lorde and eternall God) in thy gouernment, all thinges in heauen and earth, all power and domination ouer all creatures, Angels, and deuils, to rule them according to thy good pleasure and will, to the profit and commodity of thy Church, and euery faithfull member thereof, and to thyne owne incomprehensible glorie: in all ages for euer and euer thy glorious name may be exalted, and thy faythfull flocke edified, through Christ our Lord. Amen.

¶ A confession of sinnes, vvith fayth and repentance.

Mercifull and heauenly father, wee thy seruaunts bee humbly prostrate our faces before thy Maiestie, acknowledging here in thy sight, our haynous offences committed against thy Diuine, fearing and beholding thy heauie wrath against them: wee fele our selues laden (O Lorde our God) with a huge company of horrible sinnes, whereof euen the very least, being but conceiued in thought, is sufficient in iudgement to throwe vs downe to the euerlasting burning

Lake.

Lake. Our owne consciences O Lord, doo beare witnesse against vs, of our manifolde transgressions of thy blessed Law, of our security and senceless blindnesse, running headlong to destruction, committing sinne after sinne, although not notorious to the worlde, yet horrible before thine eyes.

The thoughts of our harts rise vp in iudgement against vs: the vanity of our talk before thy Maiestie condemneth vs, the wickednesse of our deedes from thy sight reiecteth vs: all our wicked thoughts, wordes, and deedes, with the inward corruption of our nature, doo altogether as it were a whole lumpe and loade sinne, lye heauie vpon vs, and [illegible] intollerable weight [illegible] pulle vs downe to hell. [illegible] groane vnder the burthe[n] lamentably lamenting our

¶ A confession of sinnes, vvith fayth and repentance.

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so greedily running into them. In heauen, earth, or hell, we see none able to sustaine the waight of them, but euen thy deerely beloued Sonne Iesus Christ, who in mercy infinite, and compassion endlesse, hath sustained and ouercome that endlesse punishment due vnto them: in him therefore, in him, most mercifull Father, and through him we come to thee beeing fully assured according to thy promise, that thou wilt accept and take that full recompence which he thy deere sonne hath made for vs, as a iust raunsome for the sinne of al those, who with a true fayth take hold on him. In him therefore we
thine anger towardes vs appeawrath satisfied, & our debts
in vs, good Lord, we be-
his mercy & feeling fayth,
it oftentimes in vs be-
ris

rie weake, and troubled with many doubts: encrease it in vs (O Lord) that we may through thy holy Spirite be assured, that the punishment of our sinnes is fully in thy son discharged. Make vs (O Lorde) our God, to feele this same in our soules and consciences, that Jesus Christ is ours, and all that hee hath done: that wee are grafted into his bodie, and made one with him, and therfore fellowe heyres with him of euerlasting life. Let vs not only haue theie wordes in our mouthes (good Lord) but through thy holy spirit, let vs feele the comfort of thē in our harts, fully sealed and setled in vs: that we feeling our selues inwardly before thy iudgement seate discharged, and our consciences towards thee appeased, may bee swallowed vp with an vnfained loue toward thy heauenly Maiestie, and towardes our brethe-

ren for thy sake. Make sinne to die in vs dayly more and more, that we may hate, detest, and vtterly abhorre all sinne and wickednesse in all men, but especially in our selues, that wee may strongly, through thy holy spirite, sette our selues in open warre and defiance against all sin and wickednesse: that wee please not our selues in our sinnes, but throughly examining sin by the iust rule of thy holy Lawes, wee may vtterly from the bottome of our harts condemne euen the least sinne in our selues, hauing our whole ioy, comfort, & consolation vpon those things which be agreeable to thy blessed will, alwayes being afrayde to doo any thing contrary to the same: that we may euen from the bottome of our harts, examine and try our thoughts before thy presence, that they bee vpright and vnfained, not hypocriticall in

out-

outward shew only and appearance, but that cuē all corners of our harts being opened and disclosed before thee, we may euen as though it were openly before the face of the whole world, bring them in shew, knowing that a double heart is detestable in thine eyes: and that we may walke alwayes, as before thine eyes, not only before the eyes of man, beeing more carefull to walke circumspectly in this respect, that wee haue thee to be a viewer of our doings, a thousand fold more then the eyes of man. That thus wee may walke as becommeth thy children, not only in outward shewe, but also in sincerity of hart, abhorring euen the least sin in our selues, striuing, resisting, and fighting against sinne, not delighting our selues in sinne, nor nourishing the same in our breast, but earnestly embracing, and studiously seeking af-

ter

ter those thinges which bee pleasant in thine eyes: that neyther the feare of man, nor losse of goods, life, lands, possessions, or friends, draw vs away from thee, to do any least thing contrary to thy will and pleasure: neyther the fauour & friendship of man, nor yet the flattering inticements of this worlde, nor the vaine promotions of the same, doe moue vs any whit, from the true and endlesse ioy, delight and pleasure, which we ought to haue in those thinges which be agreeable to thy will, and the constant performance of the same: but that alwayes to the ende of our life, wee may continue in thy paths, growing and increasing from fayth to fayth, from strength to strength, till at length wee shall come to thine euerlasting rest. Amen.

¶ A prayer for the prosperous estate of the whole Church.

O Lorde our God and heauenlie father, for as much as by thy holy Word we are commanded in our prayers, not onely to bee mindfull of our selues, but also of all others thy children, yea euen of our enemies: we commend vnto thy diuine Maiestie, all thy whole true and Catholique Church, and euery member thereof: that as it hath pleased thy goodnesse by the bright beames of thy holie word, to shine euer the whole world, whereby thou hast expelled, driuen away, and causes to vanish, the dark

and

and mistie clowdes of ignorance and superstition: so thou wouldest vouchsafe by thy holy Spirit to touch the harts of men, that they may joyfullie embrace that thine so high a treasure sent amongst vs, that through our vnthankfulnes we provoke not thy maiestie in anger to take it from vs.

Crush, bruse, and destroy with the breath of thy mouth, the mighty power of that man of sinne, which so proudely exalteth himselfe above all that is called God. Let not thy simple flocke (deere Father) in whose consciences he of long time hath, and yet doth sitte as God, be any longer poysoned with the sweete intycing poysons: but so lighten their harts, that they may perceiue his suglings, and embrace the sweete and comfortable doctrine of life euerlasting, reuealed in thy glorious Gospell.

And

And forasmuch as it hath pleased thee in mercy aboue all Nations of the earth, to poure downe the sweete showers of thy heauenly graces vpon this our English Nation abundantly, in more plentifull wise, watering the same with the gifts of thy holy Spirit, in promoting thy gospell, and ouerthrowing Idolatry, we beseech thee continue thy fauour towardes the same, and vtterly roote out all remnants, reliques, and monuments of idolatry, that thy glorious Name may bee thoroughly exalted, in sincere, pure, and holy worshippe. And as thou hast in mercy frō amongst vs in this thy Church, vtterly banished all false, venomous, and poysonfull doctrine, wherewith the soules of thy children heretofore haue beene wounded to death, and in place hereof hast placed the true and comfortable doctrine of life euerlasting,

lasting, wherewith the soules of thy children bee fedde and nourished to euerlasting ioy: so in like mercy and fauour wee beseech thee, deere Father, establish in the same thy church, a true, perfect, and sincere regiment thereof, according to the prescript rule of thy blessed word, all fantasies of mans braine, and dreames of humaine policie, vtterly abolished: that thy glorious Maiestie onely may be exalted in the light of thy glorious Gospell: and that thy Church may flourish and increase, being through thy protection aided, supported, maintained, & defended: wee beseech thee by thy holy spirit, guide and rule euery part and member thereof, especially thy seruaunt Elizabeth our Quæne, whom thy gracious fauour and mercifull prouidence hath appointed a chiefe member in the same: vnder whose wings, next vnto thy

thy protection it hath a chefe succor and support. Graunt vnto her (O Lord) a pure & perfect zeale aboue all thinges to promote thy glory: first and chiefely in labouring and endeuouring of her selfe, earnestly in wiping away and purging out of thy Church all blots, and deformities, to reduce the same to a pure and sincere fourme of worship, agreeing to thy blessed word, vtterly to remoue all stumbling blockes, which stay and hinder the course of thy Gospel: giue her in like manner, O Lord, the spyrite of wisdome, discretion, and gouernment, that with equity and iustice, she may see this whole Realme, which thou hast committed to her charge peaceably and quietly gouerned: that she may studiously labour, that as well through the whole Realme vertue be exalted, and vice abandoned: especially in her owne

house

house and Court, that all wicked ba-nities of this worlde, all licencious and inordinate life, all flattering and dissimulation beeing biterly ban-ished, the feare of thy glorious Ma-iestie may so raigne in the harts of all within her Pallace and Court, that their lives and conuersation may be agreeable to thy diuine will, in sin-cerity and true holines, and integri-tie of life, that from them, as from the head, may shine purity of life and conuersation, as an example and pat-terne of true godlines to the whole Realme.

Preserue her, we beseech thee good Lord, from all conspiracies and treasons, that if it be thy good will, shee may haue a long & quiet raigne ouer vs, to the benefit of thy church and aduancement of thy glory. In-due the whole Counsell, good Lord, with true and perfect wisedome, that in

in all theyr consultations and counsels, hauing thee present before their eyes, they may consult of those things, which principally and cheefely may be for the aduauncement of thy glorie, and the commoditie of thy Church, and next for the quiet peace and gracious gouernement of this Realme. Enlighten all inferiour Magistrates of this Realme, good Lord, with the brightnesse of thy holy spirit, that vnderstanding thy will, they may zealously defende, maynetaine, and further the course of the Gospell, with the sworde of iustice, cut off the wicked, and cherrish the godly.

Defende and gouerne by thy holie Spirite, the Pastours of thy Church, and labourers in thy vineyard, that they may zealously, earnestly, and diligently feede thy flocke committed vnto them, with the foode

of

of life, thy blessed Word, where-with their soules may be nourished to life euerlasting. Increase the number of them deere Father, place ouer euery flocke a godly, learned, and painefull Pastor, who may paunefully & carefully trauell euery one in his charge, to bring thy people (which nowe alas in most parts do wander & goe astray, like lost sheepe) to the true knowledge of their Lorde and God, and of thy deere sonne Christ Jesus their Sauiour. And for thy mercy, wee beseech thee, to take pitty vpon thy poore and simple flocke, roote out all rauening Woolues which haue craftily crept into the sheepefold, and do make hauock of the soules of thy simple flock. Cast out all hirelings, time seruers, and dumbe dogges, which to fill their bellies onely, haue thrust themselues among thy sheepe, and do pitifully suffer the flocke of

Christ

one in his calling, being by thy ho-
ly wisedome supported, may so occu-
pie his Talent, that thy glory in all
things may be aduanced, thy church
inlarged, and this whole Realme in-
to sincere godlines vertuously redu-
ced.

Moreouer, we beseech thee (O
Lord our God) in mercy to beholde
all those which suffer persecution
for thy glorious words sake, whe-
ther it be imprisonment, death, or ba-
nishment, or whatsoeuer else: streng-
then them good Lord, that they ha-
uing thee alwayes before their eyes,
and the glory laid vp for them in the
life to come, may continue constant
in defending thy truth without feare
of man, or vaine allurements of the
world, that whether it come by life
or death, they may glorifie thy holy
Name, in continuing in the truth to
the end.

exercise in like manner wee beseech thee, all others thy children, whom it hath pleased thee with any other kinde of Crosse to chasten for their amendment, whether by pestilence, famine, warre, pouerty, imprisonment, sickneſſe, or banishment, trouble of conſcience, vexation of ſpirit, diſquietneſſe of minde, want of ſpirituall comfort, or whatſoeuer kinde of affliction of body or mindes, thou doost try them with: that by thy holy ſpirit being fully aſſured, that thou by this thy correction muſt doſt to call them backe to a feeling of their ſinne, and due conſideration of their life and conuerſation, that they may patiently abide thy fatherly tryall looking for ayde, helpe, and comfort from thee. when it ſeemeth moſt conuenient to thy holie wiſedome: and being by thy mercifull hand once deliuered, may acknowledge

ledge thy singuler power and worke, giuing all laude & prayse to thy glorious Name: and afterwards all the dayes of their life, studie & liue before thee, in sincerity and perfect holinesse, euen to their liues end. This (O Lord) we beseech thee in mercie to graunt, for thy beloued Sonnes sake, Iesus Christ our Lord and onely Sauiour.

Amen.

¶ Morning prayer for priuate houses and families.

O Gracious God and louing Father, according to thy commandement, we do here present our selues before thy Maiestie, humbly prostrating our selues before the throne of mercy, acknowledging and confessing from the bottome of our harts, that we be miserable sinners, hapie breaking thy commandements, both in thought, word, and deede, wherein we iustly deserue euerlasting damnation & to be vtterly throwne from thy presence: yet, O Lorde, we see thy goodnes againe towards vs, who not suffering vs thus to perish in our sinnes, hast sent thine owne deare sonne

sonne Jesus Christ, to take hypon him whatsoeuer is due, to reconcile and make vs at one with thee again. In him therefore (good Lord) and through him doo we come vnto thee, beseeching thee for his sake, that we feeling the greeuousnesse of our sins, and groaning vnder the burthen of them, may feele the release and ease of them, in that we be through thy holy spirit assured, and stedfastly beleeue, that Christ hath borne the burden of them, euen for vs. Grant O Lord, that we being assured hereof in our consciences, may through thy holy Spirit be renewed in the inner man, to hate, detest, and abhorre sinne, and so studye to liue according to thy blessed will during our whole life.

We doo not only pray for our selues, but also for all thy whole Church, especially such as be persecuted

cuted for thy worde: Graunt vnto them, that whether it be by death or life, they may glorifie thy Name to their liues end. Be mercifull to this Church of England and Ireland: We beseech thee good Lord, and preserue euery part and member of the same, especially thy seruaunt Elizabeth our Quene: grant her all such gifts as be needfull for so high a calling, to the aduauncement of thy glorie, and benefit of thys common wealth, to the establishing of a perfect gouernment of thy Church, according to the prescript rule of thy blessed word, to the rooting out of all superstition & reliques of Antichrist, to the gouerning of her subiectes in all peace and tranquility.

Defende her (O Lorde) from all conspiracies, treasons, and rebellions: and so worke in the hearts of all her subiects, that knowing her

authority doth come from thy heauenly Maiestie, they may with obedient harts humbly obey her in thee, and for thee. Preserue the whole Counsell, and the Magistrates of thys Realme, that beeing lightened through thy holy Spirit, they may defend thy truth, suppresse wickednesse, and maintaine equity. Behold all the Pastors and Preachers of the Word, blesse their labors, increase the number of them, place ouer euery Church a painfull watchman, remoue all idle Lubbers, and confound the power of Antichrist, and turne the hearts of the people, that they may bee obedient to thy truth.

Blesse the two Vniuersities, Cambridge and Oxforde, and all the students of the same, with all ỳ schooles of learning. Beholde all those that be afflicted with any kinde of crosse,

that

that they may profit by thy correction in newnes of life.

Lastly, for our selues heere gathered together, we hartily crave at thy hands, that it would please thee to make vs thankfull vnto thy Maiesty for all thy louing kindnes shewed vnto vs euen from our infancie, & specially, that thou hast this present night deliuered vs from all dangers, both of body and soule, wherevnto many haue fallen, as we vnlike mainer should haue done, if we had not been staied with thy mercifull hand, that thou hast also graunted vnto vs so sweete and comfortable rest, and hast now presently brought vs vnto the beginning of this day. For these things, (good Lord) we yelde vnto thee most hartie thankes, beseeching thee to make vs more and more dayly thankfull vnto thy Maiesty for the, and pardon our vnthankfulnes.

And

And as thou hast safelie preserued vs vnto this present houre from all the dangers of this life: so wee beseech thee continue thy fauour towards vs this day, and the whole course of our lyfe. Defende vs (O Lord) that we now entring into the affaires of this day, be not drawne away with the vaine allurements of this world, to sinne and wickednes: that wee walke not in the shadowe of death, that wee be not intangled in the snares of sinne, that wee stumble not at the blocks of iniquity, that wee finally fall not into the pitte of death, and destruction: but being shadowed vnder thy wings, we may cheerefully and constantly goe on forward to the ende of our course. Graunt vnto vs, O Lord our God, that this good time which thou grantest vnto vs in this life: be not idely, or vainely of vs consumed, but

that

that euery one of vs may bee diligentlie exercised in his calling this day, and all our life long, being assured that thou wilt once call vs to yeld an account of our Stewardship: indue vs we beseech thee, with those gifts & graces which be needefull for vs in our calling, and that with a pure and sincere conscience, we may vse them to the benefite of our Brethren, and discharge of our owne consciences, before thy Maiestie. We beseech thee, O Lord, that in all our consultations, wordes, and workes this day, and the whole course of our life wee may alwayes haue thee present before our eyes, knowing that thou seest euen the verie deepe thoughts of our hearts, which alwayes may be as a bridle to pull vs backe, that wee neyther doo, nor yet consent vnto any sinne or wickednes: but that alwayes wee

may

may be so exercised in the affaires of this life, that we looke still to the end of our course, when it shall please thee to bring vs through the pilgrimage of this life, to our euerlasting rest with thy deere Sonne Iesus Christ our Sauiour. In whose name for these mercies and whatsoeuer thou knowest to be next full for vs, and for the whole Church, wee pray vnto thee, as hee himselfe hath taught vs in his holy word, saying: Our Father which art, &c.

The Lorde blesse vs and saue vs, the Lord make his face to shine vpon vs, and be mercifull vnto vs, the Lord turne his fauourable countenance toward vs, and graunt vs his peace.

The grace of our Lorde Iesus Christ, the loue of God the Father, and the most comfortable fellowship of the holy Ghost be with vs, pre-

seruc

ſerue & keepe vs this day and euer-more. Amen.

¶ Euening Prayer for priuate houſes and families.

O Gracious God and louing Father. &c. As in the beginning of the morning Prayer, reading ſo forth, till yee come to thys marke. ¶ Then reade this following for the euening.

Laſtly, for our ſelues here gathered, we render moſt harty thanks to thy Maieſty (O Lord) which hast hetherto from our infancy, preſerued vs by thy mercy from all perils and dangers both of ſoule and body, wher-vnto frayle man is ſubiect, that then

to dust, earth, & ashes, from whence they were taken: That we hauing this before our eyes, may be stirred vp in minde warily to walke in this our pilgrimage, not knowing when the time shall bee of our departure, but alwayes to be found ready with our lamps of pure faith, clearely burning, that wee may bee accepted to meete the Bridegroome, when our mortall, earthly, and corruptible bodies shall be made lyke to the glorious body of our Lord and Sauiour Christ Iesu, there to raigne with him in perpetuall ioy and consolation together with all the elect children of God, continually lauding with all heauenly multitude, the glorious Maiesty of thee our Lord God and heauenly Father, in our Lorde and Sauior Iesu Christ. For these and whatsoeuer else thou knowest to be needfull for vs and thy whole

Church, wee pray vnto thee, as hee himselfe hath taught vs, saying: Our Father. &c.

The Lorde blesse vs and kepe vs, the Lord make his face to shine vpon vs, and bee mercifull vnto vs: the Lord turne his fauourable countenance vnto vs, and graunt vs his peace. The grace of our Lord Iesus Christ, the loue of God the father, and the most comfortable fellowship of the holy Ghost, be with vs, preserue and kepe vs this night and euermore.

Amen.

¶ A

¶ A prayer to be sayde before the studying or reading of holy Scripture.

Heauenly Father, whatsoeuer I am, whatsoeuer I haue what so euer I know, it is only by thy grace: for by nature I am the child of wrath, and I am not borne a new of flesh and blood neither of the seede of man, or of the will of man. Flesh & blood cannot reueale the mysteries of thy heauenly kingdom vnto me, but by thy blessed soul I am that I am, and by the same knowe I that I know. Therefore, O Father, do I commit vnto thy handes onely, my saluation. If my knowledge be small

yet I doubt nothing but that I am the child of thy euerlasting kingdom: and therefore by thy mighty power I shall growe (when it shall be thy good will and pleasure) to a more full and ryper knowledge, as of a more perfect age, wherein my fayth shall be fully able to comprehend and perceaue the breadth, depth, heigth, and largenes of thy great mercies and gracious promises. But seeing, O Father, this power of full knowledge and perfect reuelation, passeth all power naturall, and remayneth onely in thy power, and the light of thy spirit: O Lord, doo thou whatsoeuer it shall please thee, to open vnto mee and all the rest of thine elect seruaunts and children, depending vpon thee, so much of the light of thy countenance as may be most for thy glory and our comfort, yea, and at such time as shall seeme good to thy

wisedom

wisedome and fatherly mercy. In the meane while thus resting wholy vpon thee, neyther can I despaire, neyther will I be too much carefull, although I cannot attayne to the knowledge of many of thy workes neyther to the vnderstanding of many places of thy scriptures. But I will confesse vnto thee the weakenes of my fayth, wayting alwayes for the further reuealing of thy glorious light to be vttered vnto me thy poore seruant, when thou shalt think (of thy fatherly beneuolence and goodnes) meete and conuenient. I knowing most assuredly that thou wilt pitty my weake imbecility and childish infancie, and cause the same to serue for thy glory, and my great commodity: seeing that I erre as a childe before such a Father, which canst not put of thy fatherly pitty and compassion, but rather as thou

haſt bought mee vnto thee, to be an heyre of thy kingdome by the blood of thy naturall ſonne my ſauiour Ieſus Chriſt: ſo am I ſure that thou wilt lighten me in the ende with full fruition of the bright light of thy countenance, that I may ſee thee, and know thee as this thy ſonne knoweth thee: yea, ſee thee and know thee my Father face to face, and knowe thee as I am knowne. Thus reſt I onely in thy handes (O my God) crauing of thee to increaſe my knowledge in thy holy word, whereby I may knowe thy good will and pleaſure. And knowing the ſame, giue me, O Lord, thy holy ſpirit to conduct and leade me in the ſame all the dayes of my life, that in ſincerity of fayth, and pureneſſe of liuing and conuerſation, thy glorious Maieſty be magnified in me for euer. Graunt this (O Father) for thy dearely be-

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loued Sonne our Sauiour Iesus Christ, to whom with thee, and the holy Ghost, be all honour, glory, and prayse, world without end. Amen.

¶ Prayers and thanksgiuing to be sayde before and after meate.

Prayer before meate.

O Lord God and heauenly father, in thy beloued sonne Iesus Christ, worke in our harts true repentance, with increase of a true and liuely fayth: make vs thankfull vnto thy Maiestie for all thy benefits which we continually receaue at thy mercifull hand: graunt vs grace, that we may at this present with thankfull

full hearts, as from thy handes receaue meate and drinke for the sustenance of our bodies, with moderation vse them to thy glory, & through thy blessing, receaue by them perfect nourishment. And aboue all wee craue at thy hands (good Lord) the heauenly foode of our soules, which neuer perrisheth: that through thy gracious goodnes, we may be nourished and strengthened both in our soule & body to eternall life, through Jesu Christ our Lorde, who liueth and raigneth euer one GOD world without ende.

Amen.

¶ Thankf-

¶ Thankſ-giuing after meate.

ETernal God and mercifull father, we yeeld vnto thee moſt harty thankes for all thy benefittes ſo plentifully beſtowed vpon vs: eſpecially that thou haſt at this preſent fed and noriſhed our mortall bodies with meat and drinke: wee beſeech thee in lyke manner let our ſoules feele the ſweet taſt we being fed, and that we being fed and nouriſhed at thy hands, both in ſoule and body, may in this life walke as it becommeth thy children, and in the life to come, bee receaued to thine eternall kingdome of glory, through Jeſus Chriſt our Lord and Sauiour. Amen.

A prayer before meate.

O Mercifull and heauenly father, who giuest foode to euery liuing creature, and without whom nothing can liue, blesse and sanctifie our meates and drinkes, which wee are now about to receaue, that they may turne to the nourishment of our bodies, whereunto thou hast appointed them: that we acknowledging thy gracious goodnes in prouiding so liberally for our bodies, may with chearefull hearts bee lifted vp earnestly to long after the food of our soules, whereby we may be fed eternally through Iesus Christ our Sauiour. Amen.

¶ A

¶ A thankſgiuing after meate.

O heauenly Father, for theſe thy benefits wherewith thou haſt now ſufficiently fed our bodies, wee beſeech thee make vs thankfull. And as we feele the ſweetnes of thē pleaſant to our bodies: ſo wee beſeech thee (good Lord) that the foode of our ſoules may be as pleaſant and comfortable vnto our ſoules, and that wee may with as carefull harts prouide for the nourishment of our ſoules, as we are carefull for our bodies, till it ſhal pleaſe thy Maieſty to bring vs to the place, where we ſhal neuer hunger nor thirſt more, but liue eternally through Chriſt our Sauiour. Amen.

A prayer before meate.

O Lorde our God and heauenlie Father, which hast prouided meate and drinke for the nourishment of our bodies, giue vs grace to vse them reuerently from thy handes with thankfull hearts. And as we doe greatly hunger and thirst for this foode of our bodies, so we beseech thee, good Lord, that our soules may earnestly hunger after the like foode and nourishment, that with earnest minds we may seeke to haue our soules fed and refreshed eternally, through our onely Lord and sauiour Iesus Christ.

So be it.

¶ A

¶ A thanksgiuing after meate.

WOnderfull is thy prouidence, O Lord, in preseruing all liuing creatures. Graunt vs grace wee beseech thee, that with thankfull hearts wee may acknowledge thy bountifull goodnes, so liberally giuing vnto vs all things needfull: specially hauing vs so plentifully at this present with thy manifold blessings, whereof a great many of our brethren are destitute, as in like manner we should be, if thou didest not deale more liberally with vs: graunt vs therefore, gracious Lord, that we may be thankful for this thy goodnes, and to be mindfull of them, which haue not such aboundance to releeue them: that bring all members

of

of one body, we may at length raigne with our head Christ, to whom be all honour and glory, world without end. Amen.

¶ A thanks-giuing after the receauing of our bodily sustenance & reading of some part of Gods holy Word, our spirituall foode.

O Lorde our God the onely gyuer of all good giftes, who of thy great mercies hast made vs partakers both of heauenly giftes of thy holy worde, to feede our mindes, and of thine earthly creatures for the necessary sustenance of our weake bodies:

dies : graunt wee beseech thee that through thy grace, these thy gyftes may be made perfect vnto vs : giue strength vnto our meate, that it may be our healthful nourishment, not to breede in vs any carnall desire of our vaine life, but to enable our bodies to all good workes, during the time of this present pilgrimage , that so thy good creatures may be our good reliefe, so long as thou shalt, and so much as thou knowest to be expedient for vs thy seruants, to finish our dayes which thou hast numbred, in the edifying of thy saints, and glorifying of thy holy name. And because (O Lord) we know nothing of our selues, but our ignorant hearts are full of darknes, therefore we beseech thee, that this thy word (which is thine eternall wisdome) the more we haue read, (and wherin we haue had our conference) may bee in our

minds

minds a shining light of thine onely trueth, and in our hearts a fruitefull seede of our new birth, so that thine owne image may be happily againe restored in vs, and wee may be made before thee a holy and righteous people, by the inwarde working of thy gracious spirit, daylie strengthening our harts in earnest loue of thy trueth, and carefull obedience of thy commaundements, through Iesus Christ our onely Mediatour, who in the sacrifice of his own body, hath purchased vnto vs all thy fauour, and hath giuen vs this boldnesse to call vpon thee: vnto whom (O Father) with thee and the holy Ghost, be honour and glory, world without ende.

Amen.

¶ A prayer for all times.

O Lorde God, Father of mercie, and GOD of all consolation, without whom wee haue neyther hope nor comfort, wee poore wretches and miserable sinners beseech thee of thy fatherly goodnes to looke vpon vs, and to make vs partakers of thy gracious goodnesse, so that euermore wee may sette forth thine honour and glory: let our conuersation be such, that a great many beholding our good workes, may glorifie thee our heauenly Father: and so direct our wayes, that wee may hold forth the profession of thy Gospell, as a Lanterne to lighten the steps of a great many, that they may turne to thee and praise thy name in their visitation. Thus (O Lorde)

we beseech thee to deale with vs, that in deede wee may be bestels of honor vnto thee, now to set forth the prayse of thy Name, and after this transitory life, to beholde thy glory, who hast immortality alone, and dwellest in light, that no man hath approched vnto: remoue farre from vs our sinnes and iniquities, that they may not seperate betweene vs and thee: blotte out of vs our offences, and make our prayers righteous, that thou mayest fauourably graunt our requests: looke vpon vs with thy fauourable mercy, that thou mayst haue pitty vpon vs, and beholde vs in the righteousnesse of thy beloued sonne Christ Iesus, and that wee may bee presented faultlesse in thy sight: and thou accepting vs as holy, we may finde the grace euermore to set forth thine honor & glory, and to speake of thy praises in the midst

of

of all thy people.

Let vs loue (O Lord) the thinges that are good, and hate the thinges that are euil, let vs delight in al thinges that may please thee, and let vs be greeued with whatsoeuer is displeasant in thy sight. And to the intent wee may haue true vnderstanding and be able to discerne betweene thinges, what is good or euill, we beseech thee let thy worde dwell in vs plentifully, that it may guide our vnderstandings, so that wee may abound in all knowledge, and doe according to that which is righteous. And in this estate of true Christianity, beeing instructed in minde, and ready in body in all holy obedience, wee beseech thee make vs to growe and increase from grace to grace, frō faith to faith, vntil wee come vnto the fulnesse of age to be perfect members of the body of Christ, waiting

for the blessed hope of thine elect, and sighing in spirit vntill the time that thy children be reuealed.

In the meane season, let vs sigh with all those that haue receiued the first fruites of thy spirit, that these dayes of sinne may cease, that Sathan be troden downe vnder feete, that Antichrist may bee reuealed, yet to many thousandes that bee in ignorance, that the number of thine elect may be full, the body of thy Saints made perfect, all teares wiped from our eyes, euen then when thy sonne shal appeare the second time to iudge the quicke and the deade, which time (O Lord) send quickly, according to thy good will, and teach vs to pray with all thy Saints. Come Lorde Iesu, come quickly: graunt this, O most mercifull Father, for thy sonne sake, in whose name wee pray vnto thee. And although we be but earth

and

and ashes, yet we are bold to say vnto thee, (the God of all glory) euen as he hath taught vs. Our Father which art in heauen, &c.

¶ A prayer for all estates.

O Lord GOD Father of light, with whom is no change neyther yet shadow of change, but hast established thyne appointed counsels, which shall not be changed for euer: thou O God, hast made among vs thys diuersitie of estates and degrees, according as euery Common-wealth needfully requireth, keepe vs all, wee beseech thee, that wee may walke obediently in our calling, and followe the stepps that thou hast sette before vs, euen from the highest to the low-

eſt: let vs accompliſh that duty vn-
to which thou haſt appoynted vs,
and with a faythfull remembraunce
of thy promiſe made of old to our fa-
ther Abraham, that thou art his ex-
ceeding great reward, wee may like-
wiſe depend on thy prouidence, and
ſeeke not any ſhamefull wayes to
get our liuing, wandring from the
rightcouſneſſe of our vocation, into
the manifold errors of ſinne and in-
quity: looke vpon vs (O Lord) and
enrich vs with thy grace, make vs
obedient to our inferiors, meeke to-
wards our enemies, faithfull to our
friends, true and iuſt towardes all
men, that wee may dwell ſtedfaſtly
rooted in the hope of thine elect: vn-
till thou ſhalt make an end of all our
labours: looke vppon our moſt ex-
ceilent Queene, and her highnes ho-
nourable Counſell, and as thou haſt
called them to the higheſt rowme, ſo
giue

giue vnto thē the greatest measures of grace that they faithfully diſcence the Talents committed vnto them: Leade them with the good King Dauid into the ſanctuary, that they may ſee thy louing kindneſſe which is better then lyfe, and ſay with the Prophet: All fleſh is graſſe, and the glory of man is as the flower of the field, and ſo conſecrate themſelues to doo thy will, offer vp their bodies to be holy, liuely, and reaſonable ſacrifices vnto thee, that they may be nurſes & nurſe-fathers vnto thy church: Looke alſo wee beſeech thee vpon the Miniſters, whom thou haſt appointed to the preaching of thy Goſpell, make them (O God) faythfull diſpenſers of thy miſteries, without reſpect of perſons. to doo the worke vnto which thou haſt appointed them, that they may conuert ſinners, and haue their glory perfect in the day of

Chriſt.

Christ: & knit vs together in peace and loue, that they may be full of cõpassion one towards another, to reioyce with them that reioyce, and mourne with them that mourne, especially to instruct one another in the way of righteousnes, that by our mutuall helpe wee may the better withstand our enemy, and dwell safe in hope of thy elect, till our daies shall be full, & we shall walk in the wayes of all the world, which time we beseech thee bring vs happily vnto, euen for thy sonnes sake, we beseech thee, to whom with thee & the holy ghost, three persons and one God, be all honour and glory, now and for euermore. Amen.

¶ A forme of morning prayer, necessarie for this present tyme for all godly Christians, to vse in their house and families.

NTo thee most heauenly Father, do we giue humble & harty thanks, for the sweet and quiet rest that wee haue had thys night, for the louing and fauourable delyueraunce out of all dangers both of body and soule, which wee iustly deserue to be throwne into for our manifold sins: for that thou hast raised vs vp this morning, we pray thee to goe before vs: and forasmuch as thou seest our slug-

sluggishnes, and drousines, it would please thee, good Lord, to pull vs after thee, and to shew vs those wayes, which ỹ hast appointed vs to walke in. And as thou renuest this morning, so renue thy mercies: and as thou causest the sunne comfortably to shine to our bodily eyes, so vouchsafe (we pray thee) to be sunne vnto our bodies and soules, by the beames of thy holy Spirit, and starre of thy blessed word, shyning in the midst of our harts, to driue away all ỹ night and darknes of all prophanenes: to chase away all want of true feare of thy good Maiesty: and in place therof, bring in loue towards thy glory, zeale of thy house, loue also towards our bretheren: especially those that thou aboue the rest commendest vnto vs, that we may loue them with that loue wherewith thou hast first loued vs: which is pure, vncorrupt, vehe-

ment

ment, and euerlasting: and therefore wee pray thee to rid our harts of all naughty and corrupt loue, and what soeuer is vnmeete to be in those vessels that are to serue such a mighty Prince as thou art: and in our Sauiour Iesus Christ, vnto the which example, in those houses wherein it pleaseth thy Maiestie by thy holie Spirit to dwel: and therfore on the other side, good Lord, chase away frō vs all rancor and malice, all pride, enuiousnes, vncharitablenes, vnnaturalnesse, vnkindnesse, and what soeuer is contrary to that loue, whereof thou hast giuen vs a liuely example, graunt (good Lord) that we may alwayes haue our eyes lifted vp, and therein holden, and caused thereby to reste, vntill such time as wee come vnto that perfection, whereunto thou hast appointed we shal come. Vouchsafe, moreouer by the comming of the

felfe same spirit, to scatter in vs all the night and darknes of ignorance, and forgetfulnesse, and of all those things which pertaine to the clearer and fuller knowledge of thy trueth. Take frō vs all negligence, all want of iudgement and discretion, and deliuer vs from all those things which thou knowest to be hinderances to vs, either to walk in that great calling of Christianitie, whereunto thou hast called vs, or in those seuerall and particuler callings, wherein thou hast placed euery one of vs: that we may walke so (good Lord) both in the one and in the other, that thy name may bee glorified in both. Amen.

¶ Eue-

¶ Euening prayer.

O Lord, prepare our hearts to pray, bowe downe thyne eare (deere Father) and heare vs, open thine eyes, and looke vppon vs for thy deere sonne Iesus Christes sake, and receaue our humble confession, that wee make to thee against our selues, which haue broken all thy Lawes, and therefore deserue to haue thy heauy iudgements poured vpon our heades, to our vtter destruction, if thou shouldest enter into iudgement with the least of our sinnes, whereof wee haue so great & infinite thousands: notwithstanding, we pray to thee to turn away thy face from our sinnes, and for Iesus Christes sake, to forgiue vs all that is past, and

grant

graunt that wee may haue the assu-
rance of the forgiuenesse of our sins,
sealed vp by thy holy Spirit in our
consciences, whereby wee knowing
that wee are at one with thee, may
haue our hearts kindled with thy
loue so feruently, as it may wast in
vs all that is agaynst thy holy will.
And for this cause (wee beseech thee
Lord) to goe forward in the work of
our new birth, that thou hast begun
in vs, and neuer take away thy hand
vntill such time as thou hast made
an end of it: and to this ende, wee
beseech thee to slay in vs euery day,
more and more, the olde man with
his concupiscences, naylyng them to
the Crosse of thy deere sonne Iesus
Christ: and causing vs to feele the
power of his passion in our bodies
and in our soules, that wee beeing
partakers thereof, may come also
to the fellowship of his resurrection:

nor

not only in that we shal once appeare before thee, hauing these our base bodies changed, and made like vnto his glorious body: but also that wee may in the meane time, rise from the death of sinne to all newnes of lyfe, and that our good workes may so shine before men, that they seeing them, may glorifie thee our heauenly Father, not only they that are of the selfe same religion with vs, but those also ỳ are enemies vnto thy trueth, may rather in the time of their calling by the voice of thy gospell, yeeld themselues to be one sheepfold with vs. And wee most humbly thanke thee, O heauenly Father, for all thy louing kindnes bestowed vppon vs from time to time, and especially for that old and auncient loue, wherewithall then hast loued vs from the beginning of the world: for that also that thou callest vs by the voyce of

thy

thy holy Gospell in that good time that thou hast appoynted for vs, hast giuen vs fayth, hope, and loue, and all other graces which thou knowest to be needefull for vs: which we beseech thee to increase in vs with mighty increases, according to that thou seest wee haue neede of, hauing regard to our manifold enemies, that wee haue to wrestle with: and that we haue not to striue with flesh and blood, but against the deuils themselues. And therefore, considering their strength, and our weakenesse, their craft, and our simplicity, their watchfulnesse, and our sluggishnesse, their long experience and our rawnesse, their preparation and our nakednesse, and that we haue not onely nothing to helpe vs, but also do carrie about vs our owne concupiscences, ready to betray vs into ẏ hands of our enemies: it may please thee to

furnish

¶ An addition to the former morning prayer, as time and leysure shall serue.

WE pray not onely for our selues (O most mercifull Father) but for all those that thou hast appointed to eternall lyfe: beseeching thee to gather the number of those that are to be gathered, those that thou hast already called, thou wouldest alwayes keepe: and to this end (good Lord) rayse vp faythfull Ministers both of thy Church & common weale, whose harts thou wouldest fill with all Graces of thy holy Spirit meete for their callings, meet

also for these dangerous times: roote out from among thy Church, all rauening and deuouring Beastes, which to fill their owne bellies, destroy thy flocke. Ease thy selfe of all hirelings and idle shepheards, which haue no care nor skill to feede thy flocke with the holsome foode of thy blessed word, nor to rule them with that equity wherewithall thou wilt haue thy people to bee ruled: those Pastors that thou hast giuen, it would please thee to increase the number of them: those that are fallen a sleepe and carried away with the corruptions of these times, that thou wouldest awake, letting them vnderstand the charge that thou hast committed vnto them, the trust that thou hast put them in, and the account that thou wilt take at their hands. Be gracious (O Lord) vnto this Land of ours, and enter not

into

into iudgment with the horrible sins of it, namely, the contempt and light esteeming of thy holy word, as many yeares offered vnto vs, & we being trusted withall, so many stations better thē we being passed by, which would haue brought forth the fruite thereof more then wee haue done: and we not only haue brought forth no good fruite, but rotten and vnsauory, to prouoke thy Maiesty with all. Notwithstanding, all these our sinnes, it would please thee in that loue, where-withall thou hast first loued vs, when we hated thee, and in that long patience wherein thou hast hetherto borne with vs, and dooest yet beare, and tarriest for our repentance, to graunt vs hasty and earnest repentance, our harts being effectually touched with thy holy spirite, striking these rocky hearts of ours, that they may be resolued into

riuers of teares for our sinnes, mak-
king them soft and meeke to receaue
the print of thy holy Word, & seale of
thy blessed Spirit, writing with thy
finger thine owne Lawes in them, o
that thou mayst reade thine owne
hand, acknowledge thine owne seale,
and so passe by vs, when thou shalt
bring thy iudgement vpon the face
of the Earth, for the iniquities ther-
of: whereof thou hast giuen, & still
giuest from time to time diuers to-
kens, which we beseech thee may be
profitable vnto vs, whilst first of all
wee acknowledge thy hand striking
vs, and thy counsell calling vs there-
by to repentance, that thy heauier
iudgements do not fall vpon vs to
our bitter destruction.

Moreouer, wee thanke thee (O
Lord) for that it hath pleased thee to
be the watchman, and as it were the
eye of this Church and common
weale,

weale, and hast fore-seene all the stormes, and treasons comming against it, and against thine annoynted our Soueraigne, whom thou in mercy hast appoynted to rule ouer it, & hast scattered them and brought them to naught, and hast pursued certaine of thine enemies and ours vnto death, beseeching thee to continue this watchfull and carefull eye ouer vs, still to doo vs good, and to pursue the rest of thine enemies and ours vnto the graue: giuing notwithstanding, repentance vnto them, vnto whom thou hast left place of repentance. And to this end, rayse vp the hearts of our most gracious Queene, and her honourable Counsell thy Magistrates, that as they sit in thy seate, and are called by thy Name, so they may execute thy iustice, which thou so well approuest of, whereof also thou wilt require a

straight

straight account at their hands. We desire thee also to shew these thy graces to all other Churches of thine, namely, thy Church of Scotland, that it may enioy that peace that thou hast giuen it: and graunt that the same be referred to the end whereof thou hast giuen it: namely, to the full establishment of the throne of thy deere sonne our Sauiour Iesus Christ, and to the building of hys kingdome there. We beseech thee also for the Churches, which thy hand hath planted long since: especially those, from whom we haue receaued knowledge in time of our ignorance, places of refuge in time of persecution: that it would please thee to continue thy louing kindnesse towardes them, and therefore cause them to continue their faith towardes thee, and obedience towardes thy holie word. And whensoeuer it shall be

thy

thy pleſure, to try thē with any kind of affliction, it would pleaſe thee to graunt vnto them, that they may put their truſt in thee, hauing regard to the truth of thy promiſes, and to the good experience that they haue of thy helpe in times paſt; and thereby conceaue comfort and hope (O Lorde) euen of life in death, and of ſaluation in deſtruction. We pray thee alſo (good Lord) that we may haue the feeling of our Brethren, as members of the ſame body, and thoſe that liue by the ſame ſpirit. And therefore wee pray thee, that according to the manifold troubles that thou ſhalt viſite them with, it would be thy good pleaſure, to meaſure out thy grace in ſuch plentifull manner, that thy children may patiently beare, and ioyfully attend, for the good houre wherin thou wilt pull them out of all their troubles. And eſpecially wee pray thy

Maie-

Maiesty for our Brethren that are afflicted for thy Gospell sake: namely, those that suffer imprisonment, or otherwise in any Nation, for the clearer testimony of it: that it would please thee to giue them patience in all their troubles, wisedome, and mouthes to defend thy cause against all those that rise vp against it: that thou wouldest bless their trauailes and sufferings for that, for which they are taken: which is, to giue a freer course of thy Gospell into all places. And therewithall we beseech thee for the churches of France and Flanders, which are so miserably racked and torne in sunder, and which are almost consumed with these fiery tryalls: that it would please thee to looke vpon their sighings and gronings, the teares that fall from their eyes continually, the blood that is shed in all parts of the

Land,

land, the bodies that lye vnburied, to be meate to the fowles of the aire, and fishes of the sea, the lonenes of wiues lacking their husbands, children their Fathers, and euery friend his friend. And forasmuch as those thinges are come vpon them for thy names sake, let it be thy good pleasure to helpe them, considering that they are forsaken of all their friends round about: and therfore pray thee that thou wouldest not looke vpon our sinns, nor the sinnes of our forefathers, whereby we deserue not only this correction, but vtter destruction, as Sodom and Gomorrha: but rather to looke vppon the mercies which were before them: whereby thou hast sayd, that although we do offend, and thou dost correct vs, yet thou wilt not take away thy mercies from vs, but wilt leaue a remnant which thou wilt multiply, and make

as

as the starres of the heauen, and as the sands of the Sea. Looke also (O Lord) vpon the outragiousnes and cruelty, vnfaithfulnes, and blasphemie of the enemies, wherewithall they blaspheme thee, and prouoke thee to thy face, and therfore in thine owne cause and for thine owne sake, take the matter into thine owne handes, and pay into the bosome of thine enemies double and treble of that they haue giuen to thee. Notwithstanding, those amongst them, that belong to thine holy election, hasten their calling, that afterwardes thy iudgements may hasten vpon the earth, and the inhabitants therof may learne to knowe thee by thy iudgements, that would not vnderstand and come to thee, by the louing calling of the Gospell. We pray thee (O Lord) for our Brethren that are vp in armes in both those Countries;

tries: that thou wouldest goe before them, and come behind them, and on euery side of them: couer their heads in the day of battel, teach their hands to fight, and their fingers to warre: giue them wisedom and valiantnes, and good successe in all their enterpri-ses: strike a dizines and maze of spi-rit into their enemies harts, and take away from them all force, and disap-poynt all their counsels. And vpon our brethren in Flaunders, wee be-seech thee that thou wouldest com-fort them ouer all the troubles that they haue receiued, and breaches that haue beene made in vpon them: and where there are newe forces euery day gathered, new sleights inuented to destroy them, it may please thee to scatter their forces, and bring theyr sleights to nothing. Yea, graunt al-so (O Lorde) that that which they haue deuised against thy children,

may

may come vppon their owne heads. And for our brethren in Fraunce we beseech thee (O Lord) what straights soeuer they be in, thou wouldest deliuer them: and although they bee forsaken in the iudgement of all the world, and in their owne iudgements notwithstanding, thou that hast the issues of death in thine owne hands, deliuer those that are appointed to death. And finally, we most humbly thanke thee, for that it hath pleased thee to keepe vs this day, and all the dayes and times of our liues: beseeching thee, that thou wouldest receaue vs this night into thy holie keeping, that we may haue quiet rest, not of bodies alone, but of our soules also resting from all those thinges that are contrary to thy holy will, attending whilst thou raisest vs vp in the morning, to do all those things that thou hast appointed vs. These

things

Lieutenants in thy seate, to minister iustice, and most of all, as Fathers and Nurses to maintayne & cherrish thy Church: commaunding vs, not onely to obey and honour them, but moreouer to pray for them, as watching ouer vs for our good: wee therefore beseech thee, for thy great mercies sake, and for Iesus Christ his sake, to shewe thy mercie to all Kings and Princes that maintaine thy glorious Gospell, but especially bee pray thee to bleese our gracious Queene in all spirituall blessings in Christ Iesus, and in all temporall blessings, according to thy good pleasure, that in the great measures of thine effectuall loue, shee may more and more finde great increase of vertue and wisedome, and strength in Christ Iesus to the faithfull discharge of her dutie, that her

house, may be multiplyed and euerla-
sting.

And, seeing it hath pleased thee of thy singuler mercy, to giue her this especiall honour, first to suffer for thy glorious truth, and afterward miraculously deliuering her out of the hands of her enemies, to set a crown vpon her head, and to make her the instrument to aduaunce thy glorie and Gospell, for which shee suffered, and to bring it out of darknesse into light, out of persecution, into this great and long peace: as wee giue thee most hartie thankes for this singuler benefite, so wee beseech thee to make her and vs euermore thankful for it, and in thy good pleasure still to preserue her for the continuance of these blessings towards vs, with all increase frō time to time, to thy glorie, the benefite of thy Church, and

her

sowe indeede, but the earth giueth not her increase: they water, but the plants rise not in any number, they feede, but thy flocke is poore: not fat nor beautifull.

O let the Lorde forget the sinnes of his people. Why hath hee bound them vppon his hand to looke vpon them for euer? Why hath hee set them day and night in the light of his countenaunce? We confesse and acknowledge against our selues, O Lorde GOD, all our sinne, wee iudge and condemne our selues, yea, wee haue deserued, that euen those sparks of thy fire and heauenly light which are amongst vs, shoulde bee quenched and put out, that ſ smoake of thy glory, which is yet still in thy Church amongst vs, should rise vp and banish away from amongst vs, as the dewe of the morning, that the same

were to be throwne downe, that the Lord should mount vpon his Chariot and flie from vs.

But shall the Lord deale with his people by waight and measure? shall he vse iudgment and not mercy? shall our Father forgette his children, although they prouoke him? shall not the sighes and groanes of them that bewaile Syon, come before him and enter into his eares? O Lorde, let the iudgment and seuerity which we haue deserued, be staied: let chariots and horses be vnlosed, let the armes of the Lord be discharged, and let the Lord vngird himselfe, and forget this counsell, and turne and be gracious and mercifull vnto them that knowledge and confesse their sinnes. Let the Angelles that be destroyers goe from before thy face, to ouerthrowe and cast downe all that standeth to

hinder

hinder thy glory, and to maintaine sinne, and ignorance, pride, and vanity. That thy good Angels may follow to meet out & discribe all things that pertaine to the building of thy Temple. Let them lay to the square and plommet, and let all thy people stand, shute and sing glory, at the laying of this foundation. Let thy spirit guide all those good Lord, that in feare and reuerence before thee, walk in their vocation, in the Vniuersities and all parts of the Realme, yea of the earth, looking and labouring for this worke, and increase the little number as the thousands of Ephraim, and the ten thousands of Manasses. And those that laugh at, and hinder, and draw backe this worke, let them be ashamed and confounded, and all thy meruailous blessinges be shewed in the successe thereof. But let them haue no force nor strength

thy mercy, and Israell in thy euerla-
sting truth: so shall our eyes see thy
glory, O Lord, and wee sing perpe-
tually to thy prayse: so shall Iesus
Christ delight in the beauty of his
Church, and his people be a people
meete to serue him, decked and ador-
ned with his gifts, labouring and
studying to please him, that in them
his loue may rest. To this end good
Lord shewe mercy vpon all Princes
and Magistrates of the earth, that
belongeth to thy election: turning
the hearts of all those that hetherto
haue not knowne thy truth, but lent
their power and might to Sathan and
Antichrist to persecute thy people, to
the great dishonor of thy name: that
yet nowe at the last they may bee
brought home into thy sheepfold, and
in stead of persecutors, become nurse-
fathers and nurse-mothers to thy
Church.

Church. But especially we most humbly beseech thee for al such Princes and Magistrates as haue receaued thy truth. And namely, for our deere soueraigne Lady the Queenes Maiesty, whom thou hast placed ouer vs in this Realme, and for her most honourable Counsell and all Magistrats therin, that thou wouldest augment the graces of thy holy spirit in her, and in them especially the spirit of wisedome, counsell, and power, that shee and they may goe forward in the work of the building vp of thy Church in all obedience to thy will, speedily, constantly, and perseuerantly, that thy people, the sheepe of thy Pasture, whom thou hast committed vnto her & their gouernment, may godly and peaceably liue and die to thee, and with them, and for them, glorifie thy most holy name for euer and euer. We beseech thee

and good Lord our God, for all our Brethren whereseuer, that these which are in thy Church in peace and safety may prosper and goe forward, and stand in thy truth for euer, that thy goodnes may be assured vnto them, that thou wouldest keepe that place, and maintaine their cause agaynst all that labour to trouble them. And for such as do yet labour vnder tiranny and affliction, whose sufferings thou knowest, O Lorde, better then we can declare, it may please thee to breake the rod of their oppressors, to quench the fire of their aduersities, and to lighten, or rather cleane take away that burden which dooth so presse, that they together with vs may ioyne in thy congregation, and feede safely, so that there may bee none to feare vs. Let thy spirit of comfort possesse our hearts, that all trouble may seeme lesse then

thy

thy truth and glory, and so lighten our eyes, that in our darkneſſe wee may haue ſuch ſight of thy glory and of Jeſus Chriſt, who is in the high mountaine, where he is now ſo glorious that our greefes may be ſwallowed vp.

An adition in the morning.

LAſt of all, moſt louing Father we render humble and ſpeciall prayſe vnto thy Maieſtie, that it pleaſed thee amongſt the reſt of thy benefits, graces, and mercies beſtowed vppon vs, to take care of vs from our conception, and hauing drawne vs out of the wombes of our Mothers, to preſerue vs from all dangers both of body and ſoule, whereunto wee are ſubiect: and namely this night paſſed ſo to keepe and defend vs vnder the

shadow of thy winges, that wee are come vnto this present day according to thy good pleasure and ordenance: beseeching thee to giue vs all such graces as wee may employ it wholy in thy seruice. And for the dooing hœreof, good Father reforme our vnderstanding, kœpe the watch of our tongues, and the dore of our lips in such sort, that no ill word be vttered by or thorough the same. Rule and gouerne our hearts that they think not, our hands that they touch not, our fœte that they goe not to, our eyes that they sœ not, our eares that they heare not any thing, but that which is to thy glory That thereby we may be confirmed in thy infinite and fatherly loue towardes vs, and walke chœrefully in our vocations, waiting for that full redemtion, and that crowne of glory which remayneth for all such as holde this

course

course vnto the end. These thinges wee crave, and all other which thou knowest nædfull for vs, & thy whole Church, for thy dære sonne Jesus Christ his sake as hee hath taught vs, saying.

O our Father which art in heauen, hallowed bee thy name. Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And leade vs not into temptation. But deliuer vs from all euill. For thine is the kingdome, the power and glory, nowe and for euermore.

Amen.

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An adition in the euening.

LAst of all, wee beseech thee most mercifull and louing Father, that as this day thou hast graciously ministred strength vnto vs, to walke in our vocations, & blessed our studies and labours: so we may be thankfull therefore, and haue alwayes thy good hand with vs to bring to fruite and effect, those counsels which wee follow for thy glory. And wee pray thee to keepe vs this night in thy tuition and safegard, that we may rest in thy protection. And receaue that comfort & strength of this blessing, which thou hast granted to our weak nature, through Iesus Christ our Lord and only Sauiour. In whose name we pray as he hath taught vs, saying. Our father which art. &c.

¶ A prayer against the feare of death.

Seeing O lord God, thou hast commanded in thy holy word that such as are departing from thys earthly pilgrimage, shoulde dispose & set in order theyr temporall possessions, and worldly wealth: it standeth also in reason, that thou wouldest haue vs carefull of our soules: which we know shall presently (after our lyfe ended) appeare before thy presence: wee knowe likewise, O Lorde, that death is certaine, but the houre there of is most vncertayne: so that hee which lyueth in health to day, may to morrow be layed in his graue. O

Lord,

Lord, what haue wee to carry with vs out of this world? wee brought nothing into it, neyther shall we carry any thing out of it. Our wealth and our wisedome, our ryches and our learnings, our treasure and our pleasure, wee shall leaue behind vs: for naked came wee into the worlde, and naked shall wee goe out of the worlde. Thus hast thou, O Lorde, appoynted, thus hast thou ordained, this is thy commaundement, and our part it is to obey thy heauenly will. Wee confesse, O father, that we are mortall, feable, and corruptible: our life is doubtfull, but death is certain, and as it is certaine, so is it fearefull, and therefore (O father) helpe our infirmities. For how should not we feare death, of our selues, since the horrour of the same caused thy sonne to sweat water and blood? And seeing it is hee that hath borne our

greefes,

greekes, suffered smart for our sakes, and hath beene wounded for our iniquities: What shall death require of vs, nowe that thy sonne hath saued vs? and if thou, Lord, art with vs, who is hee that can be agaynst vs? Man that is borne of a woman is subiect to many miseries, and passeth as a shadow and flower of the fielde. But yet, good God, saue vs, for thou desirest not the death of a sinner, but rather that hee should be conuerted and liue. Wee shed many teares, but the houre will come, when thou shalt dry euery teare from our eyes. Lord punish vs and scourge vs in this world, euen as it shall please thee, till wee be wounded and smitten full of payne: visite vs, O visite vs in this life, lay thy crosse vppon our neckes, make vs acquainted with afflictions in this world, that wee may haue the easier entrance into life euerlasting,

and

and there enioy the fulneſſe of thy bleſſings.

What griefe can we dread? what affliction can wee feare? ſeeing all things proue for the beſt to thy children? Alas, who is he that can take pleaſure in this life: ſeeing man being in it cannot beholde thee, and all thinges therein contayned are fraile and tranſitory. Graunt me thy grace therefore (O God) that I reſt not my ſelfe heere in earth, nor be a negligent ſeruaunt, but a diligent and watchfull virgin, wayting with ioy for the comming of Chriſt my ſpouſe and beloued. Moreouer, moſt mercifull Father, graunt that as Sathan the prince of this world, comming to tempt thy ſonne, obtayned nothing, but to gaze and ſtare vpon him, ſo he may be able to doe nothing, whereby to preuaile againſt mee, or to get the victory ouer the children of fayth, by

the

the which our fore-fathers holy and approued men, haue conquered kingdoms, subdued mighty people, shut vp Lyons mouthes, and wrought exceeding great wonders. By the same fayth, O Father of all mercy, graunt that I may be enboldened against the inuasions of death, not to feare them, but to reioyce in them, as being entrances into eternall life. Amen.

¶ A necessary prayer against worldly confidence.

O Lorde God Father of light, we poore distressed creatures, lyue in this worlde as strangers from our native Country, subiect to many greefes and vexations both in body and minde: graunt therefore we beseech thee, that wee may learne to rest our selues with a quiet & peaceable heart, in thy grace and promise, which thou hast made vnto vs thy seruants, namely, to be alwayes prepared and ready to bee our ayde and succour.

Furthermore, we beseech thee, most mercifull Father, that wee put not our confidence in the vanities of this world,

world, but rather appealing to thy power, and depending vpon thy prouidence, may knowe that our life is like a twined thred, vanishing away like smoake, and more variable and vncertaine then the Winde. In consideration whereof, giue vs grace to confesse that with tongue, which it is our duties to haue printed in our hart: namely, that the whole state of our life is in thy hand, and that we therefore ought to lay vs altogether vpon thy goodnes, and to call vpon thy name, that sheltring our selues vnder thy protection, we may liue in the feare of all safety. Moreouer, graunt we beseech thee most mercifull father, that our conuersation in this life, and the estimation of the same may be such, that neyther idlenes, nor slothfulnesse ouercome vs, or withdraw our harts from the meditation and contemplation of euer-

lasting

lasting life: but that we may rather seeke thee diligently both morning, euening, and euery houre of the day with a single eye and a pure heart, that at the appoynted time of thy good pleasure, wee may come to the end of that course, which thou hast ordayned for vs, and may enioy that glorious kingdome, which Iesus Christ thy sonne hath purchased for vs by the price of his blood. Amen.

¶ A

¶ A prayer for mortification and holineſſe.

O Lord our GOD, moſt gracious and moſt mercifull, I doo humbly confeſs before thee, that I am vnworthy to appeare before thy Maieſtie, to offer vnto thee any ſacrifice of prayer, being full of ſinne and corruption, naturally gladde of euill, and vnprofitable to good: yea, being ſo miſerable, yet (O Lorde) I ſee not my miſery, I feele it not. I bewaile it not as I ought to doo, but multiply mine iniquities, prouoking thy iuſt iudgements againſt me. My zeale is colde, my loue feeble, my exercises of Religion faint and fewe and I take no way, but that which

leadeth from euill to worse, and finally, would leade mee from sinne to the reward of sinne.

All this is true (deare Father) yet my heart is not moued with feare: all this is true, yet I doe not sorrow for it, but walke with ioy, where I must (if I continue) reape affliction. Therefore be mercifull vnto me, and blesse me, be mercifull vnto mee, and in Christ Iesus wash away all mine iniquities, be mercifull, and create in mee a new heart, and prepare it to prayer, and to thy holy seruice, for thou alone, (O Lord) art my hope, and the mighty God of my saluation. Thou hast giuen mee a desire to serue thee, O teach mee that I may doe it: and the good worke which thou hast begun, make it perfect in mee, that I may no more loue wickednes and follow vanity: but that my good desires in thee may bee increased,

creased, and all of them accomplished, so shall I prayse thee, and magnifie thee for euer. For there is no honour but thy honor, no glory but thy glory, O Lord: It is in vaine to trust in Princes, but truly to trust in the Lorde bringeth plentifull saluation. From age to age it hath appeared, that thou, O Lorde God art mercifull, and that in thy courts there is nothing but truth & holines. This world is full of vanity, full of pride, full of rebellion, and the flesh also. The world hath many baites to destruction, and the flesh both delights in them, they are ioyned together to betray vs to sathan, yea, euen betray our selues: therfore (deare Father) by the Crosse of Christ, mortifie in vs the deedes of the flesh: and crucifie both vs to the worlde, and the worlde to vs, that our soules may liue. In our generall calling make

vs obedient to serue thee in holines, and in righteousnes all the dayes of our life: in our particuler callinges, also make vs faithfull, that we may neyther put away a good conscience, nor make shipwrack of Fayth. I beleeue (O Lord) helpe my vnbelefe, in the day of peace and prosperitie make vs sober, in the day of trouble and aduersity, make vs to looke vp, and cheerefully to wayte and trust in thee for our deliuerance, that our enemies mouthes may bee stopped by our godly conuersation, and theyr harts pricked with zeale to turne vnto thee.

Neyther doo I pray (O Lord) for my selfe alone: but for the whole body, into the which I am ingrafted by Christ Jesus: that is, for thy Church (O God) for thine inheritance, that thou wouldest increase it from one end of the worlde vnto an other,

other, that all Nations may worshippe before that footestoole. Especially, O Lord, I pray for them that professe thy Gospell, as for this our Nation, that thou wouldest be mercifull vnto it, turning our hearts to thee. For our gracious soueraigne the Queene, and for all her Counsell, that thou wouldest poure thy graces vppon them to the discharge of their dutie, and our peace, for all thy holy Teachers in the Church, that thou wouldest blesse them and their labours, for the peace and full beauty of this Church, for the peace and wealth of the Common-weale. Wee pray thee also for to blesse all the meanes to bring this to passe. Also wee pray thee for our Parents, for all others to whom wee owe especiall loue or seruice: but principally wee beseech thee to shewe thy compassion vppon all that are in persecu-

tion for thy Gospell: O Lorde increase and renue their strength, giue them victory, and turne their aduersaries hearts, if they appertayne to thy holy Election: otherwise (O Lorde) bring vpon them the confusion that they would bring vpon others, and into the pitte that they haue digged: let them fall and neuer rise againe.

O Lorde, heare vs in these sutes, pardon our dull spirits in prayer, and giue vs these and all other graces needfull for vs, and thy Church to thy glory, for our Lorde Iesus Christ his sake. in whose name we further pray vnto thee, as he hath taught vs, saying: Our Father which art in heauen. &c.

¶ A short prayer for the morning.

E giue thee thankes (O Lord our God) in the name of Iesus Christ for the quiet rest and sleepe, which graciously thou hast bestowed vppon vs this night past, for the preseruation of our bodies. Also, we thank thee for the graces of our redemption, of our creation, for our calling in the Gospel, and for thy great patience, in tarrying so long for our repentance: beseeching thee to giue vs this grace also among the rest, that we may vse all other graces to thy glory and our saluation. And nowe (O Lord) seeing thou hast renued the light of the day vppon vs:

renue

renue also, wee pray thee, the light of thy countenance toward vs, to open our eyes, that wee may haue senses exercised in putting a difference betweene light and darknes, betweene earthly things and heauenly things, betweene true obedience and hypocrisie, that hauing of thee this wisdom, we may by thy power eschew the euill, and follow the good constantly and patiently. For which cause, stretch forth thine hand (O God) to leade and keepe vs this day in thy wayes, that we may doe all things in a holy zeale of thy glory, and in godly loue to our Brethren. And as this day addeth somwhat to our age, so let thy holy spirit adde thereun somewhat to our knowledge & faith, so that growing in the measures of thy grace: wee may serue thee in holines and righteousnes this day and all the dayes of our life. Grant these

things

things (O deere Father) for Iesus Christ his sake, in whose name wee pray furthermore, saying. Our father which art in heauen. &c.

¶ A prayer before sleepe.

O Lord GOD most gracious and most holy, wee thy poore seruaunts, beseech thee for Iesus christ to accept this our poore euening Sacrifice of prayer and thanksgiuing: which nowe wee offer vp to thee, giuing thee most harty thanks, for thy loue towardes vs, this day past, in keeping vs from the punishment of our sinnes, that might iustly haue beene layde vpon vs, and in feeding our bodies with sweet foode, and our harts

harts with gladnes, shewing thy self not onely the Authour, but also the cherisher and maintayner of our life, we being vnworthy of the least of all thy benefits. But pardon our vnworthines, (O Lord) throw all our sinnes into the bottome of the Sea, which wee this day or at any other time haue cõmitted against thee, and continue thy loue towards vs euermore, and namely this night: wherin (although bodily darknes be fallen vpon vs) yet keepe vs from the spirituall darknes of sinne and ignorance, and though wee craue quiet sleepe for our bodies: yet we beseech thee that our mindes neuer rest nor sleepe, but that they waite and watch on thee continually. Keepe them in good meditations, free from all vaine dreames, & other offences, that waking and sleeping wee may be thine, made & employed to the setting forth

of

of thine honour and glory, in all holy obedience, through Iesus Christ our Lord: in whose name wee pray further as he hath taught vs. Our Father which art in heauen, hallowed be thy name. &c.

¶ A prayer against the secret venim, and great danger of prosperity.

O Lorde, prepare my heart to willdome, prepare it to prayer, and teach my soule to feele all the dangers wherwith it is beset on euery side: and graunt good Father, that I may not pray in wordes, or in sound of speech, but in spirit & fayth. I acknowledge to thee (Oh Lorde) thy

thy great mercies toward me at this time: for beside the vnspeakeable graces of my redemption, and of my holy calling in the Gospell (which are euermore good) thou hast giuen mee a large measure of earthly blessings my Table is richly and daintily furnished, my Cup ouerfloweth, mine enemies are chased away, and I feele no want, no affliction, no sorrow. My prosperity leadeth mee as by the hand, from one delight to another, and from one pleasure to another. In the morning peace is at my right hand, and at night quietnes at my left. Oh Lord, are not these thy blessings (hast not thou opened thy mercifull hand, and filled me with all these comforts? True it is (O Lord) that they come all from thee, and for them, I am indebted vnto thee, and giue thee great thankes. But alas (Lorde) I finde by experience that prosperity,

prosperity, (such is our infirmity,) carrieth vs to too farre away, it feedeth vs so from day to day, and from time to time with new delights, it ingendreth also secretly such peace and confidence in these things, which are but as a Reede to leane vppon, that wee are carried away, we forget not thee onely, but our selues also. But the day of aduersity, the day of sickenesse, the day of trouble, that layeth open our weakenes, it causeth much care to be released, it prouoketh many prayers for relefe: Oh it is a happy day, a day of returning to the Lord, a day of repentance, as in sackcloth and ashes: Oh howe may my soule prayse the day of affliction, wherein I called vpon the name of the Lord, and hee heard mee, and I found that his rod comforted mee. Neuertheleſſe, oh good Lord consider and helpe: two dayes of health take

away

away the fruit of many dayes of ſickneſs, we are as men ſea-ſicke, that comming on the ſhore, preſently returne to ioy and mirth, and forgette both dangers on the Sea, and dangers on the Lande. So came it to paſſe from age to age in thy people of Iſrael, beeing tyed faſt in miſery and priſon, they called vpon thee and reclaimed mercy, beeing deliuered, they ſoone turned backe like a bowe, and became drunken with proſperitie, When thy face was againſt them, thy anger was kindled, and they caſt into affliction againe: but in their miſeries they renued their prayers, and thou oddeſt renue thy grace, but new proſperity, brought new rebellion, and new rebellion, new puniſhments, and newe puniſhments newe conuerſion. The houſe of mirth was to them, and is to all a baite to ſwantonneſs, but in the houſe of ſorrow, a pro-

prouocation of humanity and prayer, prosperity is as a cup of wine mingled with poyson, as a bed of securitie, and a way to destruction. Therefore (O Lorde) with the fainesse of earthly things, giue me also the fulnes of spirituall things, that I forget thee not in vanity of life, or in the false delights of sinfull flesh. O keepe my hart that it be not made drunken with prosperity: but grant me in sobernes, to vse thy blessinges to thy glory, and to the profit of my Brethren: and when I reioyce, not to reioyce in these base things, (for that reioycing is euill) but to reioyce in thee, turning my mirth from wanton daunces, from vaine songes, from other carnall delights, to exercises of Religion, to helps of knowledge, and singing of Psalmes with melody to thee in my hart. Finally (O Lorde) seeing that in this earthly prosperity,

there

there is so great abuse and so present danger, for want of grace to vse thē. Oh Lorde teach mee the true vse of them, that I may not sette my heart thereon, but in thee, giuing thee thanks for them, and labouring with all diligence through thy grace in Iesus Christ, that they be not through my wickednesse turned into curses. As Salomon teacheth wisedome, to take heede of an harlot: so teach me to take heede of vayne pleasures in worldly matters, that I be not bewitched through prosperity and forget thee, bathing my selfe in pleasures, and neuer setting thee before mine eyes. O mercifull Father worke this in mee, that I may be rich in good workes: that I may haue, as not hauing, that I may vse the world, as not abusing it, but vsing it to thy glory in Christ Iesus, who with thee & the holy Ghost, bee blessed for euer. Amen.

were) againe with it, till it be borne againe into a heauenly life, to the glory of thy holy name, and my greater ioy, so that it may finally in Christ Iesus, be partaker of those blessings which thou dooſt plentifully rayne downe vpon the faythfull, and theyr seede for euer. And because I am not woorthy to present this my sute to thy heauenly Maiestie of my selfe, a most wretched and sinfull woman: I offer it in the name, in the righteousnesse, and in the strength of my Lorde and Sauiour Iesus Christ, praying furthermore as hee teacheth vs to pray. Our Father which art in heauen, hallowed be thy name, thy kingdom come. &c.

Awake thou that sleepest and stand vp from the dead, and Christ shall giue thee light. Ephe. 5, 14.

Let your light so shine before men, that they may see your good workes, and glorifie our Father which is in heauen. Mat. 5, 16.

I will sing of thy power, & will praise thy louing kindnes betimes in the morning: for thou hast been ouer our strength our refuge, our defence, and our most merciful Lord. Psal. 45, 6. Psal. 50. 18.

¶ A prayer for the morning.

WE yelde vnto thee our most harty thankes, O heauenly Father, for that thou hast deliuered vs from all perils and dangers of the night, and brought vs safe

safe to the beginning of this day: we beseech thee that thou wilt in the same, and euer hereafter receaue vs into thy defence and protection: and as thou hast removed the darkenesse of the night, restored the light of the Sunne, and raised vs from sleepe: so thou wouldest vouchsafe also to remoue from vs, the inward darknes of ignorance, to raise vs from the sleepe of sinne, and to lighten our minds with the heauenly beames of thy most holy Spirit: and with the knowledge of thy deare Sonne our Sauiour Iesu Christ the true light of the world, that we eschewing the workes of darknes: may guide the steps of our liues after the light of thy holy word, walking comly as the children of light, in holines & righteousnes, as in the day, in thy sight: and in the ende may come vnto that most blessed eternal light, which thou

dwelt inhabite, the same thy sonne our saviour Iesus Christ being our guide thereunto. To whom with thee and the holy Ghost, one God of most glorious maiestie, be all honour and glory world without end. Amen.

O God, who commaundeth the light to shyne out of darknesse, shine in our hearts, and giue vs the light of the knowledge of thy glory, in the face of Iesus Christ. 1, Corinthians, 4.

Open our eyes that wee may be turned from darknesse to light, and from the power of Sathan, vnto thee our God. Acts, 1, 5, 6.

That we may receaue forgiuenes of sinnes, & inheritance among them which are sanctified by faith, that is, toward thy Sonne Iesus Christ. Acts, 1, 8.

¶ Ano-

¶ Another euening prayer.

Almighty God, who as thou hast made the day for labour and trauaile, so hast thou created ỳ night for the rest and refreshing of our wearied bodies and mindes: wee most humbly beseech thee, that as the night darkneth and shadoweth all things: so thou wouldest for thy deere sonne Iesus Christes sake, hide our sinns, removing them from thy sight, putting away the memory of them by eternall oblivion, that as our bodies shall haue the rest of sleepe, so also our minds by hope of thy mercy, may enioy the rest of a quiet conscience, and so

so being wholy refreshed, we may awake & rise vnto thy seruice the next day, and all the dayes of our life: and when death it selfe shall come (from the which it is as easie for thee to rayse vs, as from bodily sleepe) we may rest in hope of that most ioyfull Resurrection, wherein our bodies shall awake vnto the euerlasting day, which shall neuer bee interrupted with any darknes: when wee shall bee made partakers of the inheritance of the Saints in light, in that most blessed Citty, the heauenly Ierusalem, where shall be no neede of Candle, neyther of the Sunne, nor of the Moone, to lighten it: for thy glory, O God, shall lighten it, and thy Sonne the Lambe shall bee our eternall light. Vnto the which most glorious light, and kingdome of thy deere Sonne, wee beseech thee bring vs, for the same our Sauiour Iesus

Christes

Christes sake: vnto whom with thee and the holie Ghost bee all honour and glorie nowe and for euer. Amen.

¶ A prayer.

ALmighty God, sith thou of thine infinite mercy hast not onely admitted vs, but also taught, yea, and commaunded by thy holy and deere Sonne our Lorde Iesus Christ, (that wee trusting in his merrits and protection he being our intercessour) should beleeue that thou art a louing father vnto vs. And that wee should also call thee Father, giue vs wee beseech thee that we may haue in our harts, sure trust (without feare) of thy fatherly loue: and that wee may with glad mindes, call thee Father, knowledge,

ledge, loue, and cry on thee in all ieo-
pardies, giue vnto vs all agreeing
and brotherly loue, so that wee may
perceaue euery one of vs, that wee
are truely brothers and sisters, and
may pray to thee as to our common
and most mercifull father, euery one
for other, euen as kinde Children
entreate their Father one for ano-
ther.

Graunt that none of vs seeke that
which is his owne, or else forget o-
ther in thy sight: but that auoyding
all hate, enuie, and discention, as it
becommeth the true children of God,
wee may loue together with due fa-
uour. Teach vs to regarde none o-
ther thing then our soule health, and
the euerlasting heritage, so that this
temporall Countrey and worldly he-
ritage, (which compasseth and ney-
eth vs, labouring to make vs earth-
ly, and like vnto it selfe) deceaue vs
not,

not, so that wee say truely and with a faythfull heart. Our heauenly Father, giue vs the grace that wee may be thy heauenly children, and graunt vs that in all perils wee may call vppon thy Name without ceasing: graunt that by our sinnes, no man may take occasion to slander thy holy Name, giue vs before all thinges true and constant fayth in Christ, hope without feare in thy mercy, agaynst all infirmities of our weake consciences, and pure loue towardes thee, and all men, keepe vs from infidelity, desperation, and malice, so that wrath, or any other bitternes, haue not his kingdome in vs, lighten mine eyes, least I sleepe, or bee weary in the good life once begunne, grant that thy kingdom which shall come, may finish and perfourme this kingdome which is begun by thee. Make vs desire y other life to come,

giue

giue vs grace not to feare death, but rather to desire it, and to bee with Christ. Endue vs with thy grace, that wee may gladly suffer all diseases, poverty, despisinges, persecutions, crosse, and aduersities: knowledging that it is thy will to crucifie our will, make vs that we quite not euill for euill, neyther to auoyde violence, by violence, and that wee imputeit not to the deuill or euill men, when any aduersity commeth, but vnto thy godly will, without whom a sparrow falleth not on the ground. Make that all our members, eyes, tongue, hart hands, and feete, be not suffered to follow their desires, neyther that we be at any time subdued vnder them. Teach vs to vnderstand that no man may hurt vs, except hee do himselfe much more hurt in thy sight, so that wee may be moued rather to weepe for his blindnes, then

to

to thinke of aduengement, giue vs grace that wee reioyce not in theyr trouble, which haue resisted our will or hurt vs, and also that wee be not feare when they prosper and haue welfare. O heauenly Father, giue vs this grace, that the life of Christ his word, workes, and passions, may be preached, known, and holden, both of vs and of all the world. Giue vs grace that in our passions, and aduersities, we may comfort our selues by his passion and Crosse, and that wee may with a stable fayth ouercome our death by his death, and follow without feare this noble Captayne into another life. Teach vs by thy grace to thinke and haue in minde truly (and as wee ought to doe) the passion of Christ, and to repay it happily with our life, so that wee may come and attaine somthing, though it bee but the shadowe of it.

Final-

Finally, giue vs our daily bread, that Christ in vs, and we in Christ may dwell perpetually, and may worthily beare this name, sith of Christ we are called Christians. Giue thy peace into our hearts, that we reioycing, may looke for thy iudgement, and glorious comming of Iesus Christ in the clowdes, to whom is giuen all iudgement in heauen and in earth. Teach vs (deare Father) not to stick or be comforted in our good workes or deseruinges, but to submitte our selues faithfully to thine incomparable mercy. Agayne, make that we despaire not for this our guilty and sinfull life, but that we may iudge thy mercy more mighty and stronger then our life, howsoeuer we haue ordered it, so that we refreshed by the sure trust and confidence of thy mercy in the bottome of our heart, may liue, dye, suffer, and take all thinges

patiently. Make that wee resist and fight against this superfluitie of meate, drinke, sleepe, sloth, and idlenes. Make that we may bring our old Adam into bondage and subiection, with fasting, temperate diet, clothing, sleepe, rest, watch, and labour, so that he may be meete and apt to good workes: Make that when we heare any glad or pleasant thing, or feele any sweet thing, that we sticke not therein our delight and pleasure: but thy prayse and glory. Keepe vs that the false subtilty of this worlde, the counterfeit brightnes and enticements of the same, perswade vs not to follow it. Graunt vs by thy grace to possesse our soules with patience in all our afflictions. Finally, fulfill vs all with thy grace that in this miserable and perilous life, (which is compassed with so many continuall enemies that neuer cease) wee may

fight

fight boldly with stable and constant Faith, and obtayne the euerlasting crowne. O Father, deliuer vs from suddaine death: kepe vs from hunger, dearth, and war: kepe vs from all euill and perrils of the body, to thy glory and our saluation. Graunt vs, good Lord, that all these prayers may be obtayned of vs without any doubt: neyther suffer that we mistrust any thing, but that in all these thinges, we shall be heard, yea, be heard already. And in al these things be true and without any doubt, so that we with glad heart say,

Amen. That is to say, stable, constant, true, and sure.

¶ Of

¶ Of Fayth.

FIrst (dere Brethren) ye ought to giue diligent heed that you may purelie vnderstande what fayth is, & what fruites proceede out of her, and to conclude the summe in fewe wordes: Fayth is a sure perswasion and full of knowledge, that God for his truth and righteousnes sake, will fulfill such promises as he hath made vnto vs, of his mercie and fauour, in his holie Testament, which sure perswasion must be giuen from God. 1. Cor. 12. For it cannot be gotten but by Gods power, neyther yet retayned. Therefore with feare and trembling, performe that health which is begun in you,

for it is God that worketh in you, both the will, and also the deede, euen at his own pleasure, and see that with all meekenes ye submit your selues vnto the vocation of God, not seeking the liberty of the flesh, neyther yet despising good workes, and the spirit of GOD, which resteth in a faithfull man, helpeth our infirmity, and fighteth without intermission against sinne, the deuill, and the world.

¶ The power of faith.

THE power of fayth, is to iustifie vs, that is, to dispoile vs from all our vices, and lay them on Christes backe (which hath pacified the fathers wrath towards vs) and to indue vs with anothers righteousnes, that

that Creature, which hee hath made after his owne likenes, whom God the Father loueth so tenderly, that he gaue his own sonne vnto the death, to redeeme him, yea, and whom hee hath adopted through Christ, to be his Sonne and heire. Nowe, albeit wee se no kindnes in this man, for which wee should loue him, yet hath God shewed his kindnes enough, for the which we ought to loue him, and succour him at al times. Let vs therfore loue him for the loue that God the Creatour hath shewed vs, and beare his infirmity: if hee fall, let vs lift him vp agayne and endue him with our wisedom & all our works, euen as Christ hath done with vs. And this is an euident token that thou louest God, when thou louest thy brother. 1, Iohn. 4. And seekest all meanes to helpe him. These are the good workes that follow Fayth,

for it is God that worketh in you, both the will, and also the deede, euen at his own pleasure, and see that with all meekenes ye submit your selues vnto the vocation of God, not seeking the liberty of the flesh, neyther yet despising good workes, and the spirit of GOD, which resteth in a faithfull man, helpeth our infirmity, and fighteth without intermission against sinne, the deuill, and the world.

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And are euident tokens ẏ thy Faith is right and pure. Thus seest thou how good works flow out of Fayth, through charity, and charity or loue, is the fulfilling of the whole lawe. Rom. 13.

¶ Good works.

AMong good works, the cheefe are to bee obedient in all thinges, vnto Kings, Princes, Judges, and such other Officers, as far as they commend ciuill things, that is to say, such things as are indifferent, and not contrary to the commandements of God. For then must we rather obey God then men. Acts, 4. Although we should leese both our substance and life therto. To honour Rulers, to promote Peace, to pray for the Commonalty, and

and to apply all our studies to profit them. The next are to be obedient to Father and Mother, to prouide for houshold, both nourishing our family with bodily sustenance, and also to instruct them with the worde of God, and so to be their Gouernour, carnall, and spirituall. Then must wee looke how wee ought to behaue our selues towards our neighbours, knowledging that al the gifts which are giuen vs of God, are not giuen vs for our owne selfe, but for the edifying of the congregation. 1, Cor. 12 And if wee bestow them not on that manner, we shall surely giue a reckoning for them before the Lorde: Among these, ought wee to haue respect vnto the Preachers and Ministers of the worde, that they may be had in honour and well prouided for. And aboue all things, good brethren, addresse your selues vnto that

necessary

necessary worke, prayer. Remember to pray for all estates, for that is a worke that Christ and his Apostles full diligently exhorted all men vnto, promising them that they should obtaine their petitions. Iohn, 16, 1. Iohn, 4. If they be according to the will of God, and for his glory.

Whersoeuer is true Fayth: there is also repentance with it, there is hate of sinne, there is true feare, and agayne, there is comfortablenes of hart kindled by the holy Ghost, a desire to further Gods glorie among men. The duties of charity (or to comprehende all in one worde) true holines, which the flesh fyghteth agaynst. This holinesse is not made perfect at an instant: but groweth all the time of a mans life.

Labour for a liuely light and sence of heauenly thinges, and so shall no light or sence of earthly thinges trou-

ble

ble your affections, further then you shall be able enough, with ease and pleasure to relinquish and forsake them, whensoever Gods glory shall require. Howe this sight and sence of heauenly things, is not otherwise then by Fayth (or rather maketh an end.) Therefore in all matters of Religion, and concerning saluation, leaue reason with Abraham as hee did, and leaue your corporall sences with his seruants in the valley to be occupied in ciuill things: If that you will clime vp with Isaack into the hill of heauen, whether God our Father bring vs, for his mercy sake.

Amen.

¶ A

¶ A prayer for the obtayning of a godly life.

O God of eternall glory, and Lord of euerlasting light, I poore wretch, being not onely a sinner, but euen very sinne it selfe, lamenting my misery, and deploring my estate from the bottome of my heart, humbly on my knees present my selfe before the throne of thy mercy, beseeching thy fatherly goodnesse for Jesus Christ his sake, to pardon and remit all my sinnes past, and in all the time of my life following, to keepe mee through the power of thy might, from falling into the like grieuous sinnes and offences which too too long (O Lord) I haue beene led captiue in. Graunt mee thy grace henceforth to bee my guide,

guide, & thy holy spirit to instruct me, that I may become a newe creature, leading a vertuous and godly life, to the glory of thy holy Name and good example of all men, who seeing my good workes, may thereby be moued to honor, and praise thee in the midst of thy congregation.

And although it be vnpossible, so long as we dwell in the tabernacle of this earthly body, truely to please thee, to liue without sinne, or to leade a life pure and vncorrupted in thy sight, yet O Lorde, I beseech thee to keepe mee innocent from the greatest offences, (though the least sinne wee commit, eyther in thought, word, or deede, in thy iustice be damnable) as namely pride, vaine-glory, whoredome, gluttony, drunkennesse, couetousnes, contempt of thy worde, hardnes of heart, and all other greeuous and haynous sinnes, whereby thy

thy Maiestie is most dishonoured, and I both in soule & body brought deeply into thy heauie displeasure. But if it be thy will in thy secret and vnsearchable iudgements, that at any time I fall (through frailty) into any of them, yet O Lorde I beseech thee let mee not continue long therein, but mercifully raise me vp againe through thy mighty power, and neuer lay my sinne vnto my charge, but freely forgiue the same and all other mine offences for thy beloued sonne Iesus Christ his sake.

And as it may please thee to purge my body and outward man, from the filthinesse of sinne, so I beseech thee let it be thy good pleasure, to purifie and make cleane, my soule & inward man, from sects, schismes, heresies, and errors, from idolatry, spirituall whoredome, and all kinde of factions and erroneous opinions, contrarie

to

plenty of all things from thee, I may be carefull to doo good vnto all men, but especially vnto them that bee of the houshold of fayth, according as thy holy worde hath commanded me, laying vp thereby a good store of my selfe against the day of wrath, and to make mee frendes of vnrighteous Mammon, that whē I departhence, they may receaue me into euerlasting habitations.

And as these be thy good gifts, O heauenly Father, so I beseech thee, that I abuse them not, either by getting, retayning, or otherwise by mispending of them. Let not my heart at any time be affected towardes thē, nor my mind drowned in the delight of them, but that alwayes I may estéeme both them and all things else, as vile dung and filthy durt in respect of thee. And in the midst of mine aboundance, keepe me, O Lord, that

I

I aduaunce not my selfe vaine-gloriously aboue my brethren, that I be not puffed vp, nor high minded, and that I consume not thy treasure vpon pride, whoredome, gluttonie, drunkennesse, or any other wickednesse else whatsoeuer, thereby purchasing thy heauy iudgement against me for the same. But graunt, good Lorde, that as thou hast made mee rich and wealthie in worldlie substance, so thou wilt make mee much richer in all goodnes, righteousnes, holinesse, and innocencie of lyfe, thorough Iesus Christ our onely mediatour and aduocate: to whom with thee and the holy ghost, be prayse for euer.

Amen.

¶ A

¶ A prayer for ſuch as be poore and needie.

ETernall and euerliuing God, who appoynted diuers and ſundry ſtates & conditions of men, ſome rich, ſome poore, ſome high, ſome lowe, and haſt notwithſtanding commaunded euery one to be cõtent with his eſtate and calling, without repyning or grudging againſt thee for the ſame. I a poore wretch, and miſerable caitiue, whom it hath pleaſed thee to place in the loweſt and meaneſt degree, moſt entirely beſeech thy fatherly goodnes, to giue mee grace to bee well contented with the ſame, to ſubmitte my will to thy will, to de-

pone wholy vpon thy prouidence, to cast all my care vpon thee (who hast promised to care for me) to repose all my affiance, trust, and confidence in thee, and none else, and to looke for all good thinges at thy mercifull handes. And though I be poore and needie (O Lord) yet I beseech thee, let mee not dispaire of thy helpe, nor yet attempt any vnlawful meanes to maintaine my estate withall contrary to thy will. But grant that I hauing all thinges necessary in this life, both for body and soule, may neyther bee swallowed vp nor choaked with the cares of the world, nor yet remayne barren, and destitute of good workes, thorough Iesus Christ our Lorde, who liueth and raigneth with thee and the holy Ghost, world without end. Amen.

¶ A prayer for the increase of the fruites of the earth.

AS thou hast created all things generally, O most mercifull and louing father, to the setting forth of thy glory, so hast thou ordayned them more especiall for the vse & seruice of man, and therefore hast commaunded the earth to bring forth sundry kindes of fruites, as namely, Corne, grasse, hearbes, and the like, to the sustentation both of man and beast. Wherefore I beseech thee all the fruites of the earth, vniuersally throw the whole worlde, but especially this Realme of England, whose ground thou hast begunne to make barren for the

multitude of our sinnes, whose gar-
ners & barnes thou hast made emp-
tie, and whose increase in all things,
thou hast greatly within these fewe
yeeres past diminished, fore-warning
vs thereby, that greater punishments
are speedily hastening towardes vs,
vnlesse wee repent. Punish vs not
O Lorde, according to our deserts,
neyther let our sinnes, which are the
causes hereof, moue thee any longer
to wrath, or be a separation betweene
vs and thy mercy: but in the multi-
tude of thy compassions looke vpon
our miseries, remember O Lord, the
multitude of the poore and needie,
which haue already and daily doe pe-
rish in this Land for want of foode,
and by turning thy fauourable coun-
tenaunce towardes vs, so increase a-
gaine and multiply our store, that we
hauing sufficient, may become help-
full to the needie, and they and wee
endea-

endeuouring to become newe creatures through fayth and repentance, may liue together in loue, and prayse thee for thy manifold mercies.

And that wee may the better O Lord be inriched with the blessing of aboundance from thee, graunt that the earth be not ouer-prest with too much raine, but that thou wouldest sende vs such seasonable weather, whereby wee may reape the fruites thereof in due season. These blessings O Lord doo we beg of thee, for Iesus Christ his sake, and what else soeuer thou in thy wisedome knowest to be more needfull for vs, then we are able to aske, or any way worthy of, calling vpon thee as our Sauiour himselfe hath taught vs, saying: Our Father, &c.

¶ A prayer to obtayne grace of God, againſt the aſſaults of the world, the fleſh, and the deuill.

O Lorde God of eter= nall glory, and fa= ther of endles mer= cie, ſwe thy vnwor= thy creatures, are bold, in the name of thy beloued ſon to preſent our ſelues before thee, humbly beſeeching thee, for his ſake, that thou wilt vouchſafe to ſende downe thy holy ſpirit into our harts, to guide & gouerne vs in al our godly wayes, & to defend vs from all man= ner of temptations of this worlde, and the aſſaults therof.

Lord

Lord GOD of thy vnspeakeable goodnes, graunt that thy grace may ? ntinue with vs alwayes, and that at no time wee swarue or fall from thee. Let thy truth euermore be with vs, & make vs constant in the same, that we neuer be afraid of any thing which lyeth in the power of man ouer our bodies, but alwayes confessing, that whomsoeuer thou pleasest to defend, no Tyrant shall be able to destroy. Strengthen and increase fayth, loue, and charity in the harts of all people. Make vs able to resist the vaine pleasures of the world. Let not the perrillous allurements haue any power to conquer and ouercome vs, nor the subtilties therof be able to deceiue vs. Defend vs also, O Lord, from the many perrils and temptations, which the deuill our aduersarie practiseth against vs, least we fall into his snares. Let neyther his endeuours

deuors,nor the wanton inticements of our own flesh prevaile against vs. We know O Lord,that without thy sufferance, he of himselfe can take no holde on vs, nor be able to diminish the least haire of our heade. Give therefore vnto vs such grace from thee, that wee may bee willing to strive agaynst the worlde, the flesh and the devill, and such strength, as wee may be able to breake and beate downe the force and vehemencie of their strong temptations. Graunt vs thy heavenly light, whereby wee may perfectly see and perceave, those malicious and cruell engines which they lay to entrap vs, least vnwares we fall into the same. Even now(O Lord)in these perrilous dayes, the devil and his ministers bee most busily seeke to sift vs by all meanes and wayes possible,namely, by pride,envie, malice, covetousnes, gluttonie,

drun-

drunkennesse, fornication, and all o-ther euill workes wherunto he doth moue vs, and by him thrust into our hearts, and whereby (without the assistance of thy grace) he doth bring vs within his baites and snares laid for our soules. And contrariwise, we of our selues haue no ability nor a-ny meanes to preuaile against them, vnlesse thou of thy mercie vouchsafe to be gracious vnto vs, to strengthen vs by thy power, and to defend vs in all temptations which hee worketh against vs, that he may not triumph ouer vs to our destruction.

We beseech thee from the bottome of our harts, to vouchsafe to be our comfort in all our troubles, to defend vs against all temptations, and that it would please thee, to direct, leade, and gouerne vs in all our thoughts, words, and deeds. So shal we dwell in safety.

O Lorde, thou knowest, that among all creatures man is most rebellious agaynst thee, and his offences and transgressions against thee most manifold: and contrariwise, euery other creature in his kind, doth most worthily shewe thy power, might, and prayse: and by them is thine omnipotencie declared, but we in our liues, doe shewe our selues most balande & vnnaturall children towardes thee, daylie offending thy diuine Maiestie, and euery minute transgressing against thy lawes and commaundementes, nothing regarding thy iudgements, which might in a moment destroy vs. But thou O Lord in thy mercy doest vouchsafe notwithstanding to spare vs, admonishing vs to repentance and newnes of life, that through our faythfull conuersion wee may bee saued. Raise vs vp therefore (good Lorde)

from

from our drouſie ſluggiſhneſſe, and careleſſe ſecurity. Suffer vs not any longer to wallow and tumble our ſelues in our grœuous iniquities. Let not ſinne haue ſo much power ouer vs, or increaſe in vs. Deſtroy and ouerthrow ſathan and his wily policies. Roote out of our harts, all workes of the world, wicked motions of the fleſh, and pernicious practiſes of the deuill, that wee may no longer offend thy goodnes, and plant in vs ſuch good thoughts, good motions, and good endeuours, that wee may diligently ſerue thee in all things according to thy will, and embrace with willingnes thy holy worde, to the comfort of our ſoules, & ſetting forth of thy glory.

Open thy bountifull handes (O Lorde) and bleſſe vs with all good gifts, giue vs obedient harts & willing mindes, to ſearch and ſeeke out

the trueth of thy holy word, strengthen vs with constancie in the same, that in all thinges we may leade our lives accordingly, not as professors alone, but as faithfull performers of the same, to the better diligence of our power. Confirme and stablish vs in all good workes, that we may as true Christians, sowe such seedes of thy knowne trueth, that others, from whom the brightnes of thy Gospell hath beene concealed, and kept vnknowne, may by our good example take such happy fruites thereof, that they may knowe thee, and be brought home to thy folde as lost sheepe. Be thou O Lord our Shepheard, and let vs be the sheepe of thy folde, and remaine in thy protection, both nowe and alwaies to the end. Increase the number of faithfull, diligent, & carefull Ministers, Preachers, and distributers of thy holy worde and sacraments,

craments, and giue vnto them a sin=
gle hart towardes thee. Let them not
be such as doo onely preach and teach
by word with the lips and tongue,
and haue their hearts far from thee,
but that they inwardly with all their
soule, in perfit fayth cleaue vnto thee
and thy truth, and accordingly shewe
the same in their life and conuersati=
on. Driue also out of thy Church
all buyers and sellers, and such as
like rauening Wolues seeke to liue
by the spoyle of thy sheepe. Cast out
O Lord, we pray thee, such idle Pa=
stors as are crept into thy Church,
who more respecting gaine thē grace,
employ theyr study for promotion,
and leaue the flock vnfedde which is
vnder their charge. Lord of thy vn=
speakeable mercie deliuer vs from
such carelesse keepers, & blind guides,
least wee also being made blinde by
their negligence, may be kept blinde

in

in ignorance, and so with them, fall into the dangerous pitte of thy deepe and heauy displeasure.

Release and pardon vs all our offences, teach vs to serue thee as wee ought, make strong our faith & hope in thee, endue vs with thy heauenly light, that wee may perfectly see our foule and manifolde enormities, and examining our owne consciences, and discerning our imperfections, wee may learne to amend our liues.

Make vs willing followers of thee, and diligent louers of thy lawe. Make vs penitent for our sins past, and continue in vs thy feare. Let vs not fall into any manner of temptation, but by thy mighty power deliuer vs from all euil. To thee alone O Lorde, belongeth mercy and forgiuenes, and thou onely art our louing Sauiour. Purge vs & make vs cleane, that wee may bee found

chosen

choicen seruis, fit to serue thee in this life, and after, to obtaine perfit saluation at thy mercifull handes, and enioy euerlasting rest in thy celestiall habitation, prepared for thy faithfull and elect people, and with thy holy and blessed Angels may sing prayse vnto thy holy name for euer. These blessings (O Father) we beseech thee to bestow vpon vs for Iesus Christ his sake, in whose Name wee pray vnto thee as he himselfe in his Gospell hath taught vs: O our Father which art in heauen, hallowed be thy name. Thy kingdome come. Thy will be done in earth as it is heauen, &c.

¶ A

¶ A godly prayer for Christia patience.

O Gracious God & and most mercifu Father, which ar the strength of th weake, the health of the sicke, the cō fort and stay of th feeble, the ioy and refuge of the troub bled, the helpe of the afflicted, the life of such as put their trust in thee, the God of patience & consolation: thou knowest our weakncs & all our infirmities, how that wee are by nature fearfull, & of no courage to withstand the force of our enemies, the temptations and troubles of this wicked world, which sathan & his ministers daily

daily stirreth vp against thy children, vnlesse thou, O lord, with thy mighty arme defende vs. Vnto thee, (O Lord) do we flie, beseeching thee, to kepe vs sound in fayth, stedfast in hope, & constant in patience, whensoeuer it shall please thy diuine Maiestie to visite vs with any kinde of temptation or affliction. O Lord we beseech thee giue vs grace, quietlie and ioyfullie to suffer thy fatherlie hand and louing correction layde vpon vs, and graunt vs patience, that we may cast our hope and confidence vpon thee in all our troubles and aduersities, and neuer to thinke that thou art angry when thou punishest vs: but alwayes to perswade our selues, that whom thou louest thou correctest for their amendement. For tribulation bringeth forth patience: patience, experience: and experience hope: & hope maketh not ashamed.

Therefore doo wee cry vnto thee (O God) to assist vs with patience, that wee may abide constant in thy feare and faith.

Giue vs at all times in our troubles & afflictions a taste of thy fatherly affection towards vs, that we may be strengthned with all might, through thy glorious power, vnto all patience & suffering: and euermore praise thee, be it in prosperity or aduersity. Giue vs godly and patient mindes, wee beseech thee, O Lord, that wee wonder not when wee are tried by fire, as though some strange thing were come vnto vs, but rather let vs reioyce that wee be partakers of the afflictions of Christ, that when his glory appeareth, we may reioyce and bee glad, and that through patience wee may runne to the battell that is before vs, looking vnto Christ our Lord. Amen.

¶ A prayer to be said before the receauing of the Sacrament.

O Lorde Iesus Christ, which art the sweete comfort of all that call vpon thee, and the sure succour of all such as flee vnto thee, beholde me a most sinfull creature, and fowle offender, which bowing the knees of my heart with all humility before thee, confesse vnfainedly, that I am not worthy to entertaine and receiue thee into my sinful & vncleane house. Neuertheless, most louing Lorde, which hast sayde, that who so eateth thy flesh and drinketh thy blood, shall dwell in thee, and thou in him, haue mercy vpon me, O haue mercy vpon

me most mercifull Sauiour, and be-
hold me most miserable sinner, prepa-
red at this present, not only to let thee
in vnder the roofe of my mouth, but
also to lodge thee in the house of my
hart. O bountifull Iesu, be my gra-
cious Redæmer, and graunt that I
receaue not the Sacrament of thy
body and blood vnworthily, purcha-
sing therby vnto my self death & dam-
nation, but rather be made through
faith in thee, a worthy receauer, and
a iuste member of thy blessed body.
Graunt this I beseech thee, for
thine owne mercy sake.
Amen.

¶ A.

¶ A prayer to be sayde, after the receauing of the Sacrament.

Sweete Sautour, which with thy precious salue of compassion, cureste the foule & filthie sores of our sinnes, and prouideste for vs all necessarie preseruatiues agaynst the poyson of soule-infecting malciousnesse, heare I beseech thee, the humble supplication of mee thy poore seruaunt, which heere present my selfe before thee at this present, & graunt that this my receauing of the sacrament of thy blessed body and blood, may bee a true testimonie vnto my conscience, that I haue through faith

in thee, receaued full remission of all my sinnes and offences past: and am now become as it were a newe creature in thy sight: I beseech thee likewise grant, that casting away all my former workes of wickednes, I may hencefoorth walke in newnes of lyfe, and godly conuersation, bringing forth such fruites of true conuersion, as may moue others by my example to honour and praise thy holy name. And that running the whole race of my life in dutifull obedience towarde thee, I may when it shall please thee to think meet, be receaued among the number of thine elect, into that euerlasting happines where we shall be perfect in holines.

Amen.

¶ A prayer against whoredome and vncleanenes.

O God which by thy holy Word hast cõmaunded, that for the auoiding of the filthy sinne of fornicatiõ, euery man shoulde haue hys lawfull wife, and euery woman hir her lawfull husband, threatning death and damnation to all such as seeke to liue contrary to thy cõmandement herein, I humblie beseech thee for Christes sake, that thou wilt mortifie & kill in mee all carnall concupiscence, filthy motions, and fleshly desires, by the operation of thy holy Spirite in mee, that I neuer defile or pryer my body or seeke in hys loth-

lothsome and stinking sin of whore-
dome, adultery, fornication, incest,
or other vncleanenes of body what-
soeuer, but liuing purely and vnpol-
luted there-with all the dayes of my
lyfe, I may practise to please thee in
al my procedings. I know, O Lord,
that flesh and blood, (that is, the fil-
thy vncleane works of flesh & blood)
cannot enter into thy habitation, nor
yet possesse any portion in thine euer-
lasting kingdome of glory, and there-
fore, whensoeuer the deuill, his wic-
ked members, the world or the flesh,
shall tempt and prouoke mee to the
perpetration hereof, giue me power
and strength to withstand their as-
saults, & put into my minde to con-
sider, that thine eyes doe behold mee,
and thy holy Angels looke vpon me,
also, that the horrible company of de-
uils compasse me about, ready to re-
gister my filthy fact in a booke of me-

mo-

mozials, against the great day of the Lorde. And so by thy gracious assistance, and these good considerations, I may bee partly terrified, and partly ashamed for euer to committe the same, knowing that thou who sparedst not the former worlde, but destroyest Sodome and Gomorrha with fire and brimstone from heauen, the whole worlde with Water, the Citty of the Sichemites with the edge of the sword, and the Children of Israell at sundry times slaying infinite millions for this horrible vice, wilt not spare mee a most wicked and abhominable sinner, if I commit the like offence. Wherefore blessed Father, suffer mee not thy deere Child in Jesus Christ, bought with his most precious blood, to bee once spotted, stayned, or blemished, eyther in body or minde, with this filthy stincking sinne of whoredome

and

and fornication, that I appearing cleane in thy sight, may after this life ended, liue with thee, thy sonne Iesus Christ, and the holy Ghost: one true & euerliuing God, world without end. Amen.

¶ A prayer against couetousnes and ambition.

O Almighty GOD and most mercifull Father, who hast commaunded euery man to labour and trauaile in his vocation and calling, thereby to relieue his necessities, and to maintayne his estate, and hast promised thereto thy blessing. Bless I beseech thee all my actions & labors, which I shall at any time take in hand in thy Name, that thereby I receiuing sufficient sustentation and main-

maintenance for mine estate and calling, may be free from the insaciable desires of couetousnes, ambition, auarice, and all desire of vnlawfull gaine, knowing, that those that desire to be rich, fall into diuers temptations and snares of the deuill. Frō which contagious infection, I beseech thee so much more warilie to keepe me, by how much more I finde the same forbidden in thy holy word. Thy holy Apostle calleth it idolatry, worshipping of Idols, & the roote of all euill, excluding them out of the kingdome of heauen that bee infected therewith. And thy deare sonne Iesus Christ telleth vs, that it shall be easier for a Cammell to goe through the eye of a needle, then for a rich man (that is, a couetous rich man, whose affiance is in his riches) to enter into the kingdome of heauen. Wherefore (good Father) keepe mee

for

far from this filthy vice of couetousnes and ambition, and grant that I hauing foode for my body, & clothes for my backe, with all other necessaries incident to this life, may be well contented therewith, not coueting or desiring any more, and all the daies of my life, in true simplicity of hart, may giue thee prayse and thanks for the same. Finally, graunt that I seeking the kingdom of heauen and the righteousnes thereof, (as thou hast commaunded vs in thy holy Word) may receaue the rewarde of thy promise, that is, all things necessary for this life, and in the life to come euerlasting glory, through Iesus Christ our sauiour, to whom with thee and the holy ghost, three persons and one God, be all prayse, honor, and glory, both now and euer. Amen.

¶ A prayer against vsuall and common swearing.

O almighty GOD and most louing Father, in thy holy word the word of trueth, thou sayest that the man who vseth to sweare much, is accursed, and the plague shall neuer depart from his house, and in thy holy Gospell hast sayd, that we shall render accounts at the day of iudgment, of euery idle word that wee speake. Oh howe much more shall wee giue accounts of euery prophane blasphemous and bloody oath, that wee sweare? And therefore to the ende, wee might auoyde thy vengeance against that day, thou hast commaunded vs not to sweare at all, but that

our

communication be yea, yea, nay, nay, for whatsoeuer is more, then that commeth of euill. Wherefore, I beseech thee (good Lord) in the bowels of thy mercy, so to dispose and order my tongue, and mouth (the vse whereof thou hast giuen mee aboue other creatures, to glorifie thee withall) that thereby I abuse not blaspheme not thy holy name. For true it is, O Lorde, that swearers and blasphemers of thy holy Name, as much as lyeth in them, doo crucifie thy sonne a-fresh, and are as guilty of his blood as Iudas that betrayed him, or the cursed Iewes that slewe him.

And seeing that to sweare by thee whose blessed name is neuer to bee thought of, nor yet once called into question, but with great reuerence, feare, and dread, is most horrible blasphemie, and to sweare by anie crea-

creature else, is most detestable idola-
try, keepe me I beseech thee, from all
manner of vnlawfull swearing, and
from all wicked & bloody oaths, that
both my hart, tong, and mouth, and
all parts else, both of my body and
soule, may be instruments of praise,
to set forth thy glory all the dayes of
my life, thorough Iesus Christ our
Lord. Amen.

¶ A prayer against pride.

O Lorde, thou hast in thy holy
Gospell commaunded vs by
all meanes possible to es-
chew the filthy vice of pride,
(which is a certayne rebel-
lion of the hart against thee) and a-
boue all things to embrace, and euer
holde fast the order of humility. A
perfect patterne whereof wee may
learne

learne in thee. (Oh blessed Sauiour) who wast humble, lowly, curteous, gentle, mercifull, pittiful, full of compassion and all goodnes, not disdayning the vilest person, or lothsomest lazer that euer liued if hee faithfully beleeued in thee. Thou humblest thy selfe, that wee might be exalted, thou becammest poore, to make vs rich, thou cammest downe to the earth to liue in humility that we might be exalted, to liue in felicity.

Thou wast poore in estate, meane in attire, and base in all things before the world, in respect of thy humanity, but before thy heauenly Father, in respect of thy deity most magnificall, and glorious. And therefore not without cause thou biddest vs learne of thee, saying: Learne of me for I am humble and lowlie, and your soules shall liue. Thou ouerthrowest the proude in their owne imagi-

imagination, and giuest grace to the humble, yea thou so much abhorrest pride, that thou iudgest them to euerlasting damnation that offende therein.

If wee would consider with our selues our owne misery, wee should haue no cause to rise vp into pride. For in respect of our bodies are wee any thing else, then vile dung and ashes: and in respect of our soules, till they be regenerate, by the spirit of God are they not bondslaues to sathan, receptacles to fiends, and subiect to euerlasting damnation: what hope we nowe that we haue not receiuen? Or whereof may wee bee pierce? wherefore (O my God) [illegible] the true [illegible], giue me the spirit of [illegible] humblenes, and lowlines of hart, and keepe me from all filthy pride and arrogancy of body

or minde, that I neuer lift vp my self into pride against thee, or thinke of my selfe, aboue that which I am of my selfe, but that I casting downe my selfe, and disrusting mine owne worthines, may be by thee aduanced to eternall glory. Graunt that those things, which thou gauest me for necessities sake onely (as thou didst my apparell to hide my shame withall) may neuer be abused of me as instrumento to wickednesse. And those thinges which thou gauest mee to praise and glorifie thee with all, as thou dicest my hart, my tongue, and mouth, I neuer abuse to thy dishonour. And as it may please thee to induce me with this true humility of [illegible], [illegible] thee, so I beseech thee to [illegible] the true humility of body [illegible] my brethren also, [illegible] vp, nor aduaunce [illegible] disdayning, or con-

contemning them though otherwise never so meane or contemptible before the world.

And when so euer the enemy assaulteth me, to stirre me vp to pride, I beseech thee (whose power is incomprehensible) to strengthen me to withstand his temptations, and let before the eyes of my minde the examples of thy iudgements inflicted vpon the children of pride in all ages, as namely, how thou threwest down Lucifer, being a bright Angel in heauen, into hell fire, how thou condemnest Adam and all his posteritie, how thou destroyedst Sen rod that huge gyant, Goliath that fearce monster, Nabuchadnezzar that ambitious and bloody tyrant, Herod that arrogant miscreant, and many others, who thorough the sinne of pride rebelled against thee, and may by these examples be terrified [illegible]

[illegible] great and heynous sinne against thee, that I humbling my selfe in this world, after the consummation of this life, may be exalted in the kingdome of heauen, there to raigne with thee for euer. Amen.

¶ A prayer against gluttony and drunkennes.

AM thou hast created man, oh most merciful Father, after thy own similitude and likenesse, and hast given unto him a perfect body like unto thy son Jesus Christ, so hast thou ordayned and provided him ordinarie meanes, as meate, drinke, flesh, fish, hearbs, opies, somes, and what not to keepe and sustaine thy some. And hast commanded these thy creatures to be moderately taken, to the sustentation

tation of the body with prayse and thanksgiuing to thee, accursing them to hell, who by abusing, not lawfully vsing these thy blessings, make them instruments of sinne, and so consequently of damnation to themselues. Giue me grace I beseech thee that I neuerabuse thy gifts through gluttony, drunkennesse, ryot, or excesse. But that I liuing in all godly temperance and sobriety, may be thankful vnto thee for them, and also vse them for my necessity, knowing that our meats without thy blessing cannot nourish the body, but destroy it rather, as experience daily teacheth. Shame me O Lord to loath and detest this horrible vice so much the more in respect of the filthines of the same, for besides that it transformeth man into the image of a beast, or rather maketh him worse then a beast, for they neyther eate nor drinke

without measure, it also blindeth his eyes of reason, that hee seeth not the wickednes that he committeth. And therefore Lot being drunke, perceaued not his incesteous fact, committed with his two daughters. The Israelites swelling in gluttony, and drunkennes perceiued not their grœuous sinne of idolatry, which they fell into. The ritch glutton drunken with the aboundance of all thinges perceaued not his contempt of the poore, nor yet their great want, and therefore thou in thy wrath tookest them away from the face of the earth. By these and the like examples of thy iudgements, graunt (O heauenly Father) that I being admonished, may be carefull and studious neuer to be culpable in this filthy vice, least in thy wrath thou deprive me of the vse of thy creatures in this life, and in the world to come [illegible] mee my

portion

portion with the wicked, in the lake that burneth with fire and brimston, and never shall be quenched.

This is the reward thou threatnest in thy holy word, to all drunkards, gluttons, and riotous persons, saying by the mouth of the Apostle, neyther whoremongers, adulterers, gluttons, drunkards, nor such like, shall never enter into the kingdome of heaven. Wherefore (most deare Father) I beseech thee to deliuer me in thy mercy, that I never be trapped therewith, but may alwayes vse thy gifts to thy glory, the reliefe of my own necessities, and the helpe and comfort of others that doe want the same. And graunt that I seeking after, not only this corporall foode, which perisheth, but also that spirituall Manna and heauenly foode in the word of life, which never decayeth, may after the end of this life

haue

haue the full fruition thereof, to my eternall comfort, and for euer laude and prayse thy blessed name, thorow Jesus Christ our redeemer, Amen.

¶ A prayer against Idlenes and Sloth.

After that thou haddest (O most loving Father) created man, thou placedst him in paradise, commaunding him for the anoyding of idlenesse, to dresse and manure the same. And afterward being cast out of Paradise for the sinne of transgression, & sent into the world, thou enioynest him in the sweate of his face to eate his bread, to the end he should not at any hand [illegible], and so minister occasion to the enemy to [illegible] him, for man being [illegible], and inclined to sloth, the

degill

deuill he besiegeth vs with thousand of temptations, our flesh lusteth to euill, and our minds are inflamed to all kinde of wickednes. Wherefore most mercifull Father I most hartily beseech thee, that during the short course of my lyfe in this world, I may be alwayes godly occupied, and vertuously exercised in the affayres of this life, and in all manner of good works before thee, that my enemies the deuill, the world, nor the flesh prayle not against me, and considering that I must render accounts of all my actions whatsoeuer, and of euery minute of an houre, or iote of time sent mee in this life, I beseech thee giue mee grace to spend my time in such godly actions as may please thee, and not in idlenes, sloth, or in any wanton, lewd, lascinious, or wicked exercise, that being found faithfull and vigilant in my calling, when

the

the day of retribution commeth. when euery man shall be rewarded according to his deedes, I may obtayne eternall life. And as it may please thee to keepe my body from idlenes and sloth, so bouchsafe I beseech thee to exercise my soule in godly contemplations & pertinent meditations of thee, and of thy holy and blessed word, together with thy heauenly ioyes and beatitudes prepared for all those that vnfainedly long for thy comming. In the practising whereof, make me to loue nothing but thee, to honour and obey thee, to feare, dread, and reuerence thee, and to desire and couet nothing but thee, that I dwelling with thee in mine ancient dwelling this life, may after the dissolution of this earthly tabernacle dwell with thee in body and soule world without end. Amen.

¶ Another prayer.

ETernall God, the Father of our Lord Jesus Christ, I give to thee most harty thanks, for that of thine abundant mercy, thou hast begotten me againe into a lively hope by the Resurrection of Jesus Christ from death, to an inheritance immortall and undefiled, and that perisheth not, reserued in heaven for me, whom thou hast taken to be thy child of adoption by Jesus Christ: keepe me I beseech thee by thy power, through Fayth vnto saluation, which saluation, is prepared already to be shewed in the last time. Wherein cause me (O Lord) to reioyce, though now for a season I am in heauines through ma-

manifold temptations that the triall of my faith being much more precious then the tryall of golde that perisheth (and yet is tryed with fire) may be found to be laude, glory, and honour, at the appearing of Jesus Christ, whom though I haue not seene: worke by thy holy spirit I pray thee, that notwithstanding I may loue constantly, in whom even now, though I see him not, yet settle my belaete, that I may reioyce with ioy vnspeaceable and glorious, patiently abiding to receaue the ende of my Fayth, to wit, the saluation of my soule. Girde vp also Lorde, the loynes of my mind, that I being sober and watchfull: may trust perfectly on the grace, that is brought vnto me now, when Jesus Christ is manifestly preached vnto me, that I dee not (as becommeth an obedient childe) fashion my selfe to obey the

lusts

lusts of the flesh, wher-with I was carried heretofore through ignorance of Christ, but that hauing my conuersation in the feare of God: I bestow the remnant of mine abode heere in newnes of life, especially for that I know, that I was not redeemed with corruptible things, as siluer and gold, from my daine conuersation: but with the precious blood of Christ, as of a lamb undefiled and without spotte. And euen as thou hadst ordained thy Christ to be my Sauiour before this world was made, but diddest make him knowne manifestly in these latter times for our sakes, which through faith beleeue in thee, O most merciful Father: Euen so I beseech thee worke in me by the selfe same thy sonne, that I may purifie my soule by the holy ghost in obeying the truth, that with brotherly loue, boide of all fay-

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ning in a pure hart, I may loue my neighbour feruently. And that I being borne a new: not of a mortall sede, but of immortall by the word of God, which liueth and lasteth for euer: may offer vp spirituall sacrifices through the holy Ghost, and acceptable to thee my only God, through Iesus Christ our Lord. Amen.

¶ Another prayer.

Eternal God which hast highly exalted thy Sonne Iesus Christ, and hast giuen him a name, which is aboue euery name, that in the name of Iesus euery knee should bow of things in heauen and things in earth, and things vnder the earth: I bowe my knees vnto thee, the father of our Lord Iesus Christ, of whom all the

family in heauen and earth is named: that thou wouldest grant me, according to the riches of thy glory, to be strengthened with might by thy spirit in the inner man: that Christ may dwell in my heart by faith, that I being rooted and grounded in loue, may be able to comprehend with all saints what is the breadth, and length, and depth, and height of the knowledge of Christ, which passeth all knowledge, and that I may be filled with all fulnes of God. Vnto him that is able to do exceeding aboundantly aboue all that I aske or thinke, according to the power that worketh in me, be glory in the Church, by Christ Iesus throughout all ages, world without end, Amen.

O God, most merciful Father, which in time past at sundry times, and in diuers manners spakest vnto

the

the Fathers in the Prophets. and
hast in these dayes spoken vnto vs
in the sonne, whom thou hast ap-
pointed heire of all things by whom
also thou madest the worlds. who
being the brightnesse of thy glorie and
the very figure of thy substance

with thee, in the vnity of the holy Ghost for euer and euer, Amen.

O Lord my heauenly Father, almighty and euerlasting God, which hast safely brought me to the beginning of this day, defend mee in the same with thy mighty power, and graunt that this day I fall into no sinne, neyther runne into any kinde of danger; but that all my doings may be ordered by thy gouernance, to doe alwayes that is righteous in thy sight, through Jesus Christ our Lord. Amen.

Into thy hands, O Lord, I commend Elizabeth our Queene, all her [illegible] Counsellers, namely [illegible] my selfe wholly, my wife, children, and whole family, and thy vnity [illegible] Church: for thou hast reuenged by O Lord our God.

O God of our Lord Jesus Christ, the Father of glory, [illegible]

rit of wisdom and reuelation by the knowledge of thee : and lighten the eyes of my mind, that I may knowe the hope wherevnto thou hast called me, how riche the glory of thine inheritance is in thy Saints, & what is the exceeding greatnes of thy power to vs ward, which beleeue according to the mighty power, which thou wroughtest in Christ, when thou raysedst him from the dead : and diddest set him on thy right hand in heauenlines. Quicken me also, being dead by sinne, and rayse me vp with him : and cause me to sit in heauenlines with Christ Iesus, by whom most bountifull father, all prayse be to thee, now & euer. Amen.

Almighty God and most merciful father : seeing we haue liberty to enter into holy places in the blood of Iesus, by the newe and liuing way which he hath prepared for vs, through

through the vayle, that is to say, his flesh: worke I besœch thee by thy holy spirit, that I draw nigh vnto a true hart, in assurance of fayth: that I being sprinkled in my heart from an euill conscience, and washed in body with a pure water: may holde the profession of the hope without wauering, (for hee is faythfull that promised,) and that I may consider my brethren, prouoking them vnto loue and good works, not forsaking the assembling of our selues together, but exhorting one another (and so much the more) for that I sœ the day approching: suffer me not therfore to cast away my confidence, which hat great recompence of reward. For I haue great neede of patience, that after I haue done the will of God, I may receaue the promise. Wherfore all things laid away that presse me downe (especially sin,

that hangeth so fast vpon me,) cause me, O God, to runne with patience in the race that is set before me, looking vnto Jesus, the beginner and finisher of my Faith: Which for the joy that was set before him, endured the crosse, despised the shame, and set himselfe downe on the right hand of the throne of God. Where he maketh intercession for mee, to whom with thee, O Father, and the holy Ghost, be prayse now and euer. Amen.

¶ A prayer.

O Lord God and heauenly father, the God of Abraham, the God of Isaac, the God of Jacob, which didest promise vnto Abraham, that thou wouldest be the God of his seede for euer, which hast promised

also

also to subdue Moab and Esau, that is to say, all Heathen miscreants, and idolatrous Papistes, to thy chosen Israell, and to gather vnder one sheepheard, thy seruaunt Dauid Christ our Sauiour, all thy scattered sheepe, both of the Jewes and Gentiles, that there might be one sheepheard and one fold. Mercifully behold thy flock amongst them, both dispersed and scattered, erring, wandering, and going astray with peruerse musees and erronious opinions, farre from thy fold, not knowing no yet, nor regarding the voyce of thy Sonne, the onely good sheepheard, which did giue his soule for his sheepe. And brawe them we beseech thee home againe, to the fold of thy Sonne Jesus Christ, without whom there is no saluation, no comfort, no health, no hope, no stay of conscience but miserable wandering

from errour to errour, and in the end vtter desperation, haue mercy therefore on thy miserable stray sheepe, for their sheepheardes sake, and for the glory of thine own name for the amplifying and enlarging the kingdom of thy Sonne Christ, who is declared already in the flesh by his manifest miracles, iustified in spirit, seene of the Angels, preached among the people, beleeued vpon in the world, and receaued in glory, and shortly shall come in the same glory, to make his enemies his footstole.

So be it.

¶ A thanks-giuing when a woman is deliuered.

O Eternal and almighty God: thy power and might is to be praised and magnified for euer. For in the greatest weakenes of man, thy power is seene: in his greatest dangers, thy fatherly aid is knowne: therefore we praise thy name, and giue thee thanks for all thy great mercies and wonderfull workes. Namely, Lord we giue thee thankes for thy mercy shewed to our Sister at this time, in bringing her through many & great dangers of childbirth, and in giuing her the fruite of her body. Blesse thy hand (O Lord) that hath done it, for it is a worke greater than all the

from errour to errour, and in the end vtter desperation, haue mercy therefore on thy miserable stray sheepe, for their sheepheardes sake, and for the glory of thine owne name for the amplifying and enlarging the kingdom of thy Sonne Christ, who is declared already in the flesh by his manifest miracles, iustified in spirit, seene of the Angels, preached among the people, beleeued vpon in the world, and receaued in glory, and shortly shall come in the same glory, to make his enemies his footstoole.

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the

the wisedome and power of man, Deere Father, we beseech thee euer hereafter, to deliuer the mother and the child out of all their dangers as may best make for thy glory, and theyr saluation, in Jesus Christ. Touching vs, wee thanke thee for blessing our worke, beseeching thee, that wee beholding thy outstretched arme, and ritch mercies, may be drawne by them, to serue thee in feare and reuerence all the dayes of our life: saying, as hee hath taught vs. Our Father which are in heauen, hallowed be thy name, thy kingdome come, thy will be done, &c.

¶ A

¶ A prayer to bee continued in the true knowledge of Gods word, for the reading, hearing, and studying of the same.

O Most mightie and eternall God, although thy goodnes, mercy, & truth so manifested, in all thy workes doth so aboundantly appeare: yet herein chiefly thou declarest thy selfe to be most fauourable merciful, and gracious, that not suffering vs to walke in darknes, ignorance, and blindnesse, thou hast giuen vs thy most holy and blessed worde, to be a lanterne vnto our feete, to lighten our

our steps in the path-way to everla-
sting life, least wee should walke in
the shadow of death, in which thy
most blessed and sacred word, thou
hast fully and perfectly set forth vnto
mankinde, so much of thy glorious
Majestie, as was expedient for vs to
know: and not only that, but hast
therein also fully, wholy, and perfect-
ly expressed thy most holy and blessed
will, whatsoever is necessary for the
saluation of mankind to be knowne,
to bring him to life everlasting. Giue
me grace most mercifull father, that
for so high a treasure left among vs,
I may be thankfull, reuerently em-
brace, accept and esteeme of the same,
as the most precious iewell in earth,
be therein confirmed most stronglye,
that all things therein contayned to
be most certaine and vndoubtedly
true, not by any mortall man, but by
thy most holy spirit in man, penned
and

and written to the comfort and be-
hoofe of man: that I may moſt humb-
bly, lowly, and with moſt high reue-
rence, ſubmit my ſelfe there-vnto, as
becommeth thy eternal Maieſty, and
the word proceeding out of thy moſt
bleſſed mouth, that I may reuerent-
ly with humblenes and obedience,
reade, heare, and occupy my ſelfe in
the ſame, to the comfort of my ſoule,
and encreaſe of thy glory. Lighten
mine vnderſtanding, moſt deere Fa-
ther, with thy holy ſpirit, that I may
learne, clerely to conceaue, and vn-
derſtand the things therein contay-
ned, which no mortall man can con-
ceiue, ſaue thoſe whō thou haſt learned of
thee, and whom thou by thy holy ſpi-
rit doſt lighten and inſtruct, guide
me (deere Father) with thy holy ſpi-
rit, that hauing the true vnderſtan-
ding of the miſteries therein contay-
ned, I may be fully eſtabliſhed, and
con-

contained in the true knowledge of thy my deare Father, and of thy beloued sonne Christ Iesu my Lorde and Sauiour, throughly in conscience perswaded that I haue my full and perfect saluation and life euerlasting in him, and through his atonement, made through his death and passion, that I doe not vainely abuse the knowledge of thy most sacred Word, to satisfie vaine curiositie or braggs of knowledge: but only to the releuing of my hungry & wounded conscience, to the loosing of my fettered soule, and the appeasing of my sorrowfull hart: that I may to the end of my life, walke in sincerity before thee, my heauenly Father, in the comforts of thy deare sonne our Sauiour, vpholden still by the mercifull power of the holy Ghost, to thine euerlasting prayse and glorie world without end. Amen.

¶ Ano-

¶ Another before the reading, hearing, or studying of Gods word.

A Linighty and most mercifull Father, which hast in thy blessed word reuealed thy most holy will, whatsoeuer was expedient for vs to know concerning thy Maiestie and our saluation, gille mee grace good Lord, that I may haue a harty desire, and a willing minde, diligently, and with my whole endeuour, to reade, heare, and study thy holy Scriptures, with humble obedience, submitting my iudgement, to thy holy and infinite wisedome therein contayned, and that I may fruitfully trauaile therein: graunt me heauenly Father thy holy spirit, to lighten

mine

mine vnderstanding, and to touch my hart, that I may throughly vnderstand the misteries therein contayned to the comfort of my soule so that my whole life and conuersation may be thereafter directed, to the honour and glory of thy name, and the peace of my cõscience, through christ our Lord. Amen.

¶ A prayer to bee confirmed in the knowledge of God.

O Most mighty, and eternall God, thou by the creation of the world, the Sunne, the Moone, and Starres, the earth, the Sea, and all that therein is, hast sufficiently declared thy selfe to be the euerlasting and almighty God, for that these things to

faire

farre paſſe the reach of mans wiſe-
dome. And not herein onely haſt
thou declared thy ſelfe to be God:
but in that alſo that thou doſt con-
tinually guide and gouerne all things
of thee created: It is thou therefore
that thundereſt from heauen, that
with lightnings and tempeſts, and
of waters and windes, ſheweſt thy
terrible vengeance vpon ſinfull fleſh.
It is thou (O God) which letteſt
vs feele lamably in our ſoules, thy
mighty power and working not on-
ly in that, that thou haſt made our
bodies and ſoules: but eſpecially,
that thou makeſt vs euen of force to
confeſſe thy eternall ſpirit in vs, who
ſo mightily fighteth againſt the aſ-
faults of the enemy, that of force we
are driuen to acknowledge that it is
thy working in vs, and not our
owne. Seeing therefore, O moſt
mercifull Father, that we haue had

in thy creatures, & also in our selues so manifest testimonie, that thou onely art the eternall and euer lyuing God, which raignest in all thy creatures, guiding them by thy heauenly prouidence: graunt we beseech thee, that our harts may be hereof fully assured to acknowledge thee not onely to be God eternall, who hast treated all things: but also that we may in hart be fully perswaded, that thou O Lord God, dost gouerne all things according to thy most blessed will, so that nothing can be done in the worlde without thine appoyntment, and that thou hast such a singuler care ouer thine elected people, so that not so much as an hayre of their head shall fal without thy prouidence, that thou so guidest all their doings, that all things shall turne to their commodity & thy glory. Graunt O Lord God, that hereof wee may

be

be fully assured in our hearts and soules, that we may in al our doings set thee before our eyes: acknowledging thee to be our onely Lorde and Father, and by the working of thy holy spirit in vs: may be confirmed in faith, comforted in soule, and lightned in vnderstanding, that al feares here vpon earth, we may glorifie thy holy name, and after the dissolution of this body, we may attaine to euerlasting ioy, through our Lord and Sauior Iesu Christ,

who liueth and raigneth
world without end.
Amen.

¶ A Prayer for patience in tribulation, and that God may be glorified thereby.

O Eternall & most mercifull father, who hast from time to time, in all ages exercised such thy most deare children with greeuous afflictions, and sharp corrections, to draw their mindes from the too much loue of worldly pleasures, to be delighted in heauenly loues, & spirituall comforts of the soule: graunt I beseech thee, that I euen from my heart, may acknowledge this affliction, which dooth nowe greeuously vexe my soule to be thy fatherlie correction, and

and scourge of thy meere mercy, and loue layd vpon me, to put me in mind of my duty towards thee, least else, with too much quietnesse, I should haue beene drawne through the flattering pleasures of this vaine world, from the remembrance and delight of my spirituall ioy in heauenly things, to haue had my sinfull delight in this vaine world, and so should haue run headlong to euerlasting damnation with the wicked world. But that thou (O Father) hast called mee back by this thy fatherly rod, whereby thou mindest to let me see, that of my selfe I haue no strength vnto goodnes, but that it was thou, who by thy aboundant mercy, haddest before time replenished my heart with ioy, that I tooke great pleasure and comfort in reading and hearing thy holy word, and receauing other thy benefits: with spiritual comfort and

quietnes of mind, because I did not fully acknowledge to be thy good gift in me. thou hast now taken from me (for a time) that I may effectuallie perceaue and learne by the lacke of it, that it was thy worke in mee, and when thou restorest the same againe I may more abundantlie glorifie thee in thy manifolde mercies. But while it shall be thy good will and pleasure, O Lord to exercise me with this thy iesting correction: giue mee grace that I may patientlie abide, whatsoeuer it shall please thee to lay vpon me for my amendment strengthen me O lord, that I doe not faint vnder the burthen of affliction: but beeing vpholden by the strength of thy holy spirit in mee, I may neuer cease calling vpon thy name, with full assurance that thou wilt at thy time appointed, send mee full assurance to my singuler comfort and thy

eternall

eternall glory. And when it shall please thee, O Lord, fully to deliuer mee: I beseech thee so worke in my heart, that I may acknowledge the same to come from thee, to be thy only worke, that I may be thankfull for thy so great mercies all the dayes of my life, that I neuer forget thy louing and fatherly dealings towards mee, but so to the ende of my life I may liue in thy feare and loue, that thy holy name in my life may be glorified, and after death, I may be receaued to that full ioy, which thou hast prepared for thine elect children, through our only Lord and Saviour Iesus Christ. Amen.

¶ A prayer to feele in hart spirituall comforts and Fayth.

O Lord God and most mercifull Father, nowe I fully perceaue and knowe, that the heart of man is not in his owne hand, for thou hast taught mee, by diminishing thy spirit of comfort in my heart, that it is thou onely which makest ioyfull the heart of man, and whith diminishest the same for according to thy good pleasure and will: for if it had bene in mine owne power to haue receaued comfort in thy word, or to haue beleeued thy promises from my heart: I would long sithe haue enioyed

ioyed comfort and bein confirmed in
fayth, but I cannot (O Lord) it is
thy meere worke, I looke therefore,
O deere Father, for thy blessed com=
fort and strength of Faith, which I
beseech thee, O mercifull Father send
into my heart to fill the same with
spirituall ioy, that by the working of
thy holy spirit in me, the comfortable
promises of thy mercifull protection
may be sealed in my heart, and inke
hope into my soule, that I may be
fully assured that thou art my strong
rocke and house of defence, that thou
wilt keepe mee as the apple of thine
eye, as thou hast promised in thy
blessed word, that thou wilt not lay
more vpon mee, then thou wilt giue
me strength to abide, and that thou
wilt assuredlie at thine appointed
time reuiue my heart, and the whole
powers of my mind, that I may ful=
ly glorifie thy holy name. But in the

meane

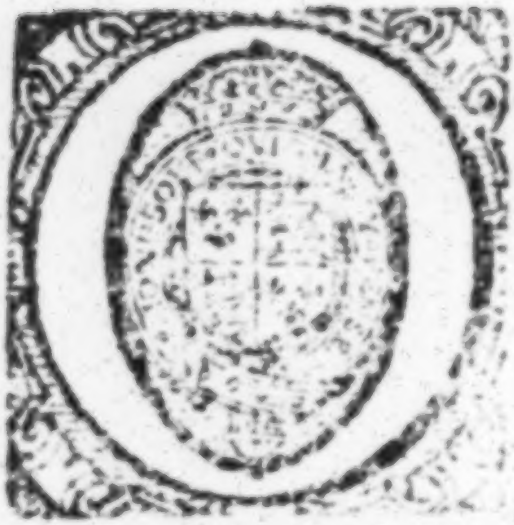
meane time (O Lord) alas, my heart is cleane voyde of spirituall ioy, yea, euen as hard as a stone, so that the louing promises of thy holy word (although I know them to be true) yet they cannot sinke into my harde and stony heart, vntill such time as thou by encreasing of thy holy spirit in me, shalt mollifie and make tender my hard hart, that it may be meete to receaue the sweet comfort of thy spirit. Thy holy spirit, O Lord, in me, which is the assurance of my saluation, doth continually send forth vnspeakable sighs and longings, for thy full and ioyfull presence. I beseech thee therefore (deere Father) for thy sonne Christ Iesus sake, harken vnto my prayers, and graunt my request, make tender my hard and stony hart, by thy holy spirit, that I may from the bottome of my heart, acknowledge thee to bee my most merci-

mercifull God and Father, and all thinges in thy holy word contayned to be most certaine and true, reuerently embrace the same, and into my soule take comfort and ioy of the same: that I may, deare Father, euen vnto my liues end, walke before thy face in sincerity of heart, beeing assured of my saluation, through that one alone sufficient sacrifice for my sinnes, made by thy deare Sonne Christ Iesu, to whom with thee and the holy Ghost, be all honour and glorie, world without end.

Amen.

¶ A

¶ A Prayer after benefits obtayned, to acknowledge them onely to come of God.



O Lord God, I feele in my selfe howe mercifullie ÿ hast dealt with mee, grœuously I was troubled, and now by thy goodnesse partly relesed, how dangerously I was assaulted, and nowe by thy mercy partly deliuered: this relœfe although I must nœdes confesse by infallible arguments to be thy onely worke in me, yet such is the pride of my rebellious flesh, that it will not suffer me, to ascribe fully the

the same to procœde of thee, and thine onely goodnes: but seeketh out other fayned causes, according to the vaine deuises of my mind, therefore I beseech thee most gracious Father, that thou wilt so frame my heart, that I may with whole hart and minde, and with all the powers of my soule, acknowledge this my comfort and ayd to be thy onely worke, wrought in me by thy holy spirit, and that I may be thankfull for the same all the daies of my life. O Lord, thou hast sworne by thy holinesse, that thou wilt not giue thine honour to any other: seeing then deere Father, that thou hast sent me his strength: let me be perswaded fully in heart (deere Father) that it commeth from thee, that to thee I may render due honour, praise and thanksgiuing for the same, and the rest of my life, that I may be assured in hart of thy merciful defence,

in

in mine extreame dangers, as thou hast many times wonderfully deliuered me, that thou wilt according to thy promise so continue thy mercifull ayde, whereby thy name in me may be glorified, my soule in mercy preserued, and thy whole Church edified, now and for euer, Amen.

¶ A Prayer for constant perseuerance in praying, when vvee are dull to prayer.

O Lord God, most mercifull Father, according to thy commandement, in mine afflictions and necessities, I seeke to thee for succour by continuall prayer, and calling vpon thy name,

name, I call vppon thee in the day time, and in the night season doe I poure out prayers vnto thee, and yet for all that I feele me nothing released, but oftentimes worse and worse, which maketh mee oftentimes deere Father, almost to doubt of thy goodnes, that thou dost reiect my prayers, and giuest no heede vnto them, whereby I doe almost thinke, that it is no boote for mee to pray: seeing I feele no release, but (O Lord) this is my weakenes in me, and the frailty of my flesh, which will not willingly be subdued vnto the spirit: which my frailty, I beseech thee, O Lord, forgiue me. For thou dost (O Lord God) see my conflicts, and lookest vpon my continuall sighes and petitions, but thou dost deferre and prolong thine helpe the longer, and dost not at the first helpe me, to this end, that I may see fully mine owne

weake-

weakenes, learne by little and little, to subdue my rebellious will, to thy good will, who knoweth better what is meet for me then I my selfe. Therefore (O most deare Father) strengthen mee by thy holy spirit, that I may still persevere, and continue in prayer, and with longing desires patiently waite for thee, O Lord, being assured that although it appeare not, yet thou art alwayes present with me, and hearest my sighes and complaints, and wilt when thou seest thy time, declare thy selfe manifestly, in reuiuing my heart with spirituall ioy, stirre vp, O Lord, my dull and sluggish nature, to call vpon thee continually, appointing thy neyther time, nor the meanes of my deliuerance, but leauing all to thy good will and pleasure: I may in the meane time neuer cease my continuall prayer, to call for thy mercifull help, vntill such

such time as it shall please thy goodnes to sende mee full deliuerance. I feele my selfe (O Lord) oftentimes very vnwilling to pray, for that I doo not fully perceaue my prayers to be heard, but doo goe on still languishing in my sorrowes, as though thou haddest no care of me. But this my dulnesse, I beseech thee, O mercifull Father, pardon in mee, and graunt that I may be raysed vp to pray for ayde and releefe of thee continually, although I should see no signe of fauour: yet that I may continue still with the faythfull woman of Canaan, and neuer cease in hart, mind, and mouth, till thou graunt my requests at thine appointed time, when thou knowest it shall be most for my behoofe, and for thy glory. And that when thou shalt mercifully looke vppon me to deliuer mee: I may then fully with my whole heart acknowledge

knoge thy goodnes toward me, and let it neuer slip out of my hart, but continue thankfull for the same all the dayes of my life, whereby thy glory in me may be declared, and my soule releeued, through Christ my Lorde and Sauiour. Amen.

¶ A thanks-giuing when one hath receaued some comfort, but not fully deliuered.

O most louing and mercifull father, I see & feele thy great mercies and louing kindnes shewed vppon me poore wretch, whom thou hast out of greeuous anguish deliuered, from paynefull sorrow to ioyfull comforts restored. For I know (O Lorde) that

that my many and sundry prayers, that I made to thee in the anguish and bitterness of soule, were not void although for a time thou seemedst to reiect them: nowe I know that although thou seemest to be angry, yet thy fatherly affection still remayneth surely fixed vpon thy children, so that nothing can remoue thy loue frō thy dere children, but whom thou louest, thou louest vnto the end, euen when thou dost scourge and correct them most sharply: thou woundest and healest againe, thou throwest downe to hell, and raysest vp agayne. For whereas my heart was so dull, that no spiritual comfort could enter therin: now I feele, O Lord God, that thou hast begun so to frame it a new, that I begin to take more comfort and ioy: so thou wilt in mercie encrease the same in me more and more, that I may from day to day, ac-

knowledge thy benefits towards me, and for the same yeld due honor and praise vnto thy holy name. That I may through this thy work in me, be confirmed of thy goodnes towardes me, that as thou hast begun in mee a good worke: so thou wilt fulfill the same, vntill the comming of our Saviour Jesu Christ, and when he shall fully deliuer his children, and bring them to that full and perfect ioy, for euer to raigne with thee, world without end, Amen.

¶ A thankſgyuing after deliuerance from affliction.

Thy mercy O Lord my God, endureth for euer, and thy louing kindnes towardes thy children, is not able to be vttered, the truth of thy promises

nuses never fayleth thine Elect. O howe wonderfull is thy working, deare Father, amongst thy children: the sorrowes of death take hold vpon me, and the snares of hell almost entangled me, the dangerous waues of distrust had euen ouerwhelmed my soule: I was as one entangled in a net, and fast caught, not knowing how to be loosed. Thou hydest O Lord God, so terrified my soule and mind that I became vtterly astonied and in extreame feare, threwne down prostrate to the ground, my hart failed within me, and all the powers of my mind were discomfited, the cogitation of my mind did so fight within me, that I was wholy disquieted in soule and conscience: I could not consider, O Lord God, of thee my Sauiour right, nor take hold of thy mercifull and louing promises, I could not be perswaded of thee my deere

Father, and God, nor of thy fatherly loue towards thy children, scarce could I find within my selfe any little sparke of fayth, to confirme me in the knowledge of thy good will towards mee, reuealed in thy blessed word. For thou (good Lord) hadst for a time withdrawn from me thine hand, wherewith thou hadbest before time stayed and vpholden mee from falling, that I might more clearely see mine owne weakenes, and more effectually consider thy power towards me. In this distresse, good Lord, and anguish of minde, I cryed vnto thee my good Lord and God, day & night with continuall complaints & sighs, till at length thou in mercy hadbest respect vnto me, and considerest my request, and sent mee some releefe, whereas I might take a tast of thy mercifull dealing with thy children, and thereby be strengthned more and more,

more, and confirmes of thy good will towards me. And now dere Father, I feele thy louing mercies towards me aboundantly, who hast deliuered me from my dangerous feare, and set my troubled minde at quietnes, thou hast made calme the troubled waues of wauering thoughts, which ouer-whelmed my soule, and hast brought me to the quiet hauen of thy mercifull protection and defence, and hast deliuered my eyes from teares, and my feete from falling, and my hart from distrust. O Lord God, my most louing and mercifull Father, let this thy grace, mercy, and louing kindnes shewed vpon me, neuer depart out of my hart: but that I may be thereof continually mindfull all the dayes of my life. And for these thine vnspeakable mercies towards me, graunt (me good Lord) that I may haue a thankfull hart to render

due honour, praise, and thanksgiuing vnto thy Maiesty, acknowledging from the bottome of my heart, thy wonderfull workes in me: and that hauing felt so effectually thy present helpe in my necessity: I may be more strengthned to put my full trust and confidence in thee, in my most grieuous and dangerous affaires, although I see no way of deliuerance, looking still for the like helpe which I haue before time tryed for thy goodnes knowing that thou hast taken me into thy protection and keeping. And that I may hereafter be more assured, I beseech thee good Lord, that as thou hast begun to deliuer me: so let me feele more, and daily thy good will and tender mercy, towards me. Increase in me true vnderstanding of thy heauenly will in thy blessed word, strengthen my faith to thy louing promises, that I

may

may be assured of thy protection, and mine election and saluation, make me daily more and more to loue my deare Father and God vnfaynedly, for all thy goodnes shewed vnto me, to haue my full delight and ioy in thee, to walke before thee in sinceritie of life and godly conuersation. that I may here in earth glorifie thy holy name, and after this life with thy faithfull flocke, possesse that euerlasting inheritance, which thy sonne hath purchased Christ Iesu our Lord,

to whom with thee and the holy ghost, be all honour & glory, now and for euer.

Amen.

¶ A

¶ A thankſ-giuing for the word of God embraced, and a prayer for encreaſe and continuance in the ſame.

O Eternall God, and moſt mercifull Father, I yelde vnto thee moſt hearty thankes, for all thy benefites beſtowed vpon me, eſpecially for that it hath pleaſed thy heauenly goodnes to ſhine into my hart through the light of thine holy Spirit, in the Miſteries of thy holy word, and that thou haſt framed my hart and minde to take ſuch vnſpeakeable ioy, and comfort in thy moſt bleſſed and holy word,

word, and in the embracing of my
saluation therein offered vnto me:
for these thine vnspeakeable mercies
I beseech thee O Lorde, make mee
thankfull, that I may acknowledge
the great benefit thereof, and esteeme
of so inestimable a treasure, aboue all
earthly possessions or treasures. And
O Lord my God, for so much as I
wander in this present life, among
many and infinite dangers, whereby
I am euery moment in perill of fal-
ling back, and falling from this fer-
uent zeale of thy euerlasting truth,
which thou hast kindled in my brest:
if otherwise thou doe not stay mee by
thy mercifull hande, and for so much
as I learne, out of thy most blessed
and holy worde, that it is not sufficie-
ent to haue begunne well, vnlesse I
continue to the end, not sufficent to
hold my hand to the plow, and looke
backe: I craue at thy hande, in the
name

name of thy beloued sonne, my Lord and Sauiour Christ, that this thy worke which thou hast begun in me, thou wilt in mercy encrease in mee more and more, and continue it euen vnto the end of my life: that I doe not waxe cold, secure, dull, or faynt, but continually encreasing in true zeale: I may still more and more be delighted with reading, hearing, and meditating of thy holy word: I may thereby also daylie encrease in true knowledge of thy blessed will, from faith to faith, that I may euen from the bottome of my heart, so sincerely professe thy true Religion, that all hypocrisie, vaine glory, and fained holines, vtterly through thy holy spirit rooted out of my heart: I may onely hold my selfe contented, that I may haue the eyes of thy Mercie, beholding my inward heart and minde, whereby I onely studying to be allowed

lowed before thy Maiesty, may vterly reiect all the vaine praise of men, which might puffe me vp, or the scoffing iests, taunts, or reproches of the vngodly, which might else driue me downe. To this ende (O Lord my God) that I may encrease, and daily more and more be confirmed, in thy mercies begun in me, I beseech thee stirre vp true and sincere Preachers, and Messengers, who daily may stir vp my minde and hart, otherwise of nature dull, to the ioyfull embracing of the glad tidings of peace. Leaue me neuer destitute, O Lord my God, of the meanes which thou hast appointed for the encrease of a liuely faith, and true zeale, which meane, is onely the ministery of his blessed and holy word: but make mee alwayes carefull for the seeking of it: and so prouide, O Lord my God, that I may alwaies haue it, comfortably re-

neaue it, and sweetly digest it. Keepe me by thy holy spirit, O Lord, that I neuer be seduced by erronious doctrine, but that onely I may giue eare vnto thy voyce, that cleauing onely vnto thee: I may in this present life which thou hast giuen me, so occupy my selfe, & vse this good time which thou hast giuen me, that I may still looke for the comming of thy deere sonne, to receaue me into the euerlasting rest, prepared for all the elect and chosen, where I shall for euer remaine together with my Lord and Sauiour Iesu Christ, to whom with thee and the holy ghost, be all honour and glory world without end. Amen.

¶ A